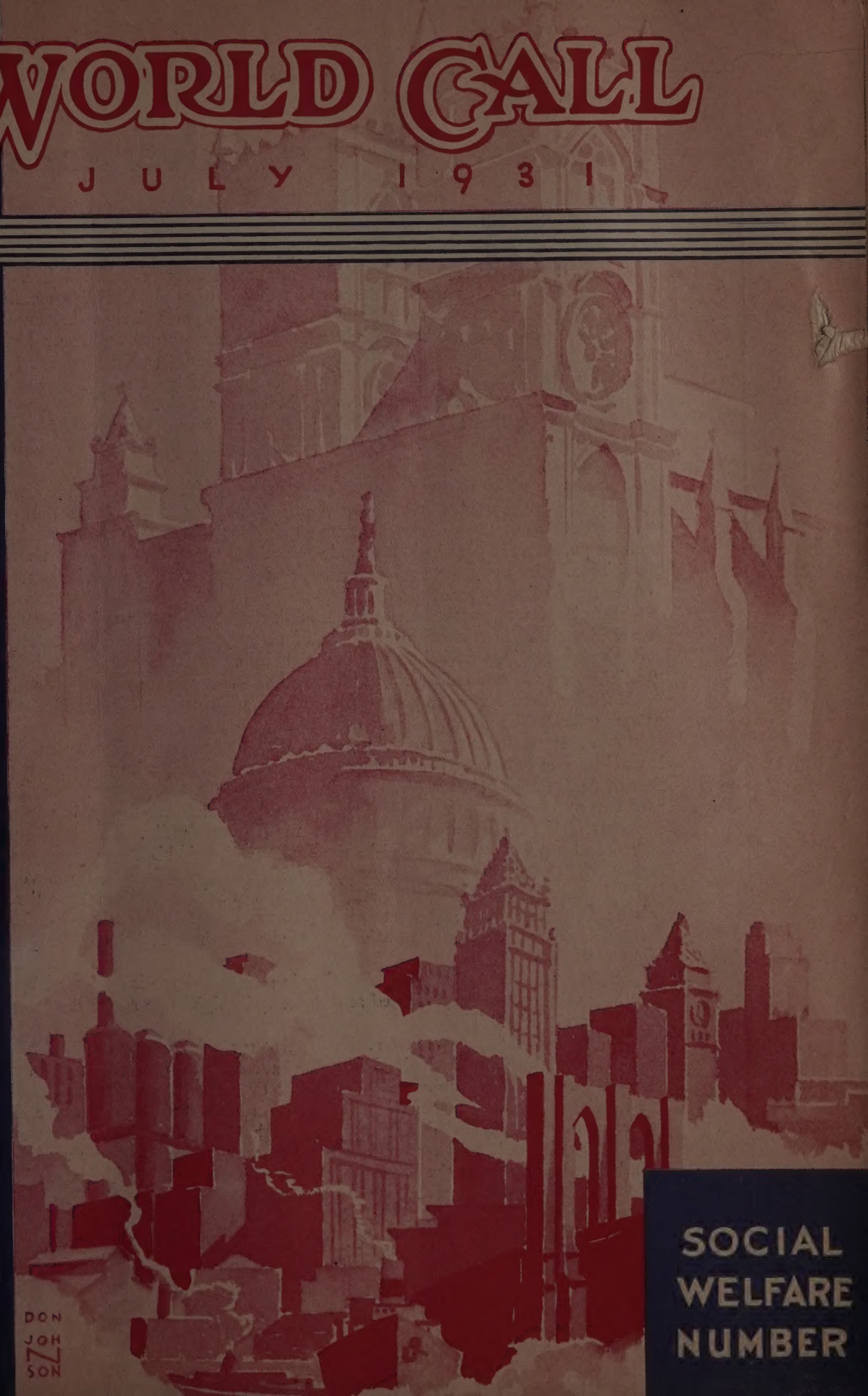
WORLD CALL

JULY 1931



SOCIAL WELFARE NUMBER

Christianity and Government

By Judge Florence E. Allen
Of the Supreme Court of Ohio

WE do not think of Christianity as being applicable in governmental matters; we think of it as being applicable only in personal life. Yet what we most need in the world today is to apply Christian standards in our various group relationships. This is particularly so because during all the marvelous mechanical advances of the past century we have not made corresponding advances in moral standards. In the strength of its new-found mechanical power society is like a giant, but in its grasp of large ethical problems it too often displays the dim moral comprehension of a child.

At an international conference held in Estes Park recently, at which conference speakers from South America, India, China, Korea, Japan, and Europe were heard, the statement repeatedly was made that America is a materialistic nation. I do not agree with this statement. The great mass of American people are not only law-abiding but idealistic. They want passionately to carry out the great vision of our forefathers—that government should have an ethical as well as a business purpose. But we have not made our ideals articulate in our group relationships and in our governmental action, and that is why the world generally accuses us of being materialistic.

It is important to take stock of the public morals as expressed in daily occurrences about us. The increasing amount of perjury practiced in the courts, the difficulty of securing convictions upon overwhelming evidence of committed crime, the light view too often taken toward betrayal of trusts by persons in high position —all mark a need for a new orientation and for a declaration of moral principle as applicable to the group.

In every one of these cases the person who commits the crime or condones it would resent it bitterly if it were done to himself. The perjurer would be the first to cry, "Perjury!" if it were practiced successfully against him. The juror who votes to acquit a self-confessed robber would be the first to cry, "Vengeance upon him!" if the person robbed belonged to his own family. The official who defaults with public money would be the first to object if his own property were stolen. All these facts show that many persons of average intelligence have not learned to apply the principles of ordinary ethics in behalf of others as well as in behalf of themselves. They are too likely to think that justice means justice to themselves alone, too often are little concerned with the establishment of justice in general.

Moreover, the lack of group morality in society at large is evidenced by the fact that we are not greatly shocked at dishonesty in high office nor at the betrayal of public trust by officials.

We have to build new standards in this country if the sanity and moral health of our old customs are to be maintained. We have to develop as a theory of living the idea that having is infinitely less important than the doing of useful service. We have to re-emphasize the old American conception that the primary end of government is "to establish justice, to promote the general welfare, to secure the blessings of liberty." In other words, we have an obligation, not only as Americans, but as Christians, to the group in which we live, and the performance of that obligation demands our active, militant co-operation in government—in registering and voting, in voting our intelligent convictions, and in demanding of those in public office that government carry out the ethical purpose which underlies its establishment.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

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Who's Who in This Issue

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The First Page

WHILE an effort has been made in this issue to impress upon the minds of thoughtful Christians their responsibility for adjusting some of the social conditions in America, there is danger that our vaulting ambition may have o'erleaped itself and our readers will be not only impressed but oppressed with the futility of trying to move mountains. After all, America's problems are less than a half-whisper in the speech of the universe. Chaos will probably not result if we fail to find a solution for them today or even tomorrow.

Astronomers working away at Mount Wilson have discovered that some distant gigantic groups of stars are rushing away from the earth at an astoundingly rapid rate of speed. Things elsewhere, evidently, also are in a state of transition. Scientists liken the condition to a rubber ball. As such a ball is blown up, specks of dust upon it recede from one another. We and our neighbor stars are just such specks on the expanding ball of the cosmos.

Who is blowing up the ball? Well, that, as Kipling would say, is another story. But when we are threatened with a sense of oppression at the magnitude of our immediate problems, it straightens out our perspective to think on these things.

IT IS not without reason that we measure the strength of American women on the question of prohibition. We have taken their support for granted for a long time, largely because of their active participation in writing the Eighteenth Amendment into the Constitution, but recent ripples on the surface indicate that perhaps it would be just as well to take stock of this enormous bloc of voting power. The word from Mrs. Ida B. Wise Smith is reassuring and the aggressive program of the group represented by Mrs. Henry Peabody in combating malicious wet propaganda, gives promise of an enlightened public going to the polls in 1932.

In sending us her article, which was written at our special request, Mrs. Peabody says: "If only our women would write us for this information, we could set in motion the greatest corrective of this awful evil which is destroying the thinking of reputable people. It seems incredible that they will believe the wet press, and yet we continually hear people questioning whether the law can be enforced. If it cannot then our government must declare itself an utter failure." The "us" refers, as will be seen in her article, to the Woman's National Committee for Law Enforcement, which works for enforcement of all law with special stress at present on the prohibition law, the front today where the battle against lawlessness has to be fought.

APROPOS of prohibition, our brotherhood is receiving wide recognition from various sources for its contribution to the field of temperance education in the series of comprehensive temperance lessons prepared by James A. Crain which have been running in the *Front Rank*. Individuals and groups who have been following them will be glad to learn that they now are being published in more permanent form, under the title "American Youth and the Liquor Question." There are thirteen lessons in all, embracing the whole history of the prohibition movement in this country. In their new dress they make a pamphlet of forty-eight pages which may be had at a nominal price. It will be available early in June.

WE TAKE unusual pride in our cover this month. It is the work of Don Johnson, the young artist from St. Louis who won our November cover contest.

WE WENT into solemn conference with some of our colleagues the other day on the important matter of selecting a name for our October issue. The number is planned with an eye on the local church and promises to be one of the most unique and useful issues we have ever prepared. It will feature the needs of local church leaders in starting their fall and winter work, giving specific help in meeting those needs in every department of the local church. "On-the-Line Number," "Get-Set Number," "Get-Your-Program-Started Number," were all suggestions. Some of our more conservative consultants stuck to "Educational Number." What do you think? Help us name the child!

WE'LL have to admit we are human enough to get a little flustered when such bouquets as the following come flying our way, although there is real satisfaction in knowing that we are rendering a service to the tremendous causes we represent.

A telegram from Milo Smith, Oakland, California, says:

"Rush fifty June WORLD CALLS. Check coming. Front page cover converts as you look. Balance cartoon great. Yocum's article unanswerable. President Corey's article has great appeal. Thanks to editors. The whole issue a choice and timely blessing of God."

W. P. King, Lexington, Kentucky, writes:

"Under separate cover I am sending my renewal to WORLD CALL, and I am writing this letter to express my sincere appreciation of the brilliant piece of work which you are doing. Of course, there are many reasons why I shall always keep WORLD CALL on my list, but even if there were not, I would be challenged by the cleverly written editorials and scholarly articles which appear regularly. It is a shame that every home in our brotherhood cannot have it."

WORLD CALL

VOLUME XIII JULY, 1931 NUMBER 7

Meriting Our Halos

WE ARE living in a grand and awful time. It is a time that tolerates no sentimental pussy-footing or vacillating convictions. Things are happening that are shaking to the foundations our social life—the life that is reflected in the relationship of man to man.

Today our country is experiencing a definite clash between two philosophies. One holds to the old America, clamoring for war preparedness with an army of 4,000,000 men; fighting economic readjustments that are as inevitable as the rising of the sun; fiddling while racial problems are seething; and wrapping itself in religious bigotry while the people clamor for spiritual bread. Yet on the horizon is to be seen another America, slowly gathering strength. It is the herald of the new day of international cooperation, of wholesome racial appreciation, of a sane and sensible re-foundationing of the giant economic structure which we have reared to the skies and which is all but toppling over on us.

The situation should challenge every intelligent man and woman in America to do some plain, sober thinking. Peculiarly it is a call to Christians to demonstrate that their religion commits them to do more than wear a halo.

Never before was the voice of the church more needed. A clear word from socially-minded Christian people should be heard in every council being held today. Science, as someone has said, can give us chlorine, but cannot of itself decide whether the chlorine will be used to purify a water supply or to make a deadly poison gas. The decision will be made by you and by me.

The church people of America are fifty million strong and make a mighty factor in deciding which way America shall go. Yet while the weight of their combined influence is great, the power of their individual attitude reflected in local communities is even greater. It is admitted on all sides that the habit of American people in passing responsibility to those far removed from their daily life is a corroding evil. "They" are an elusive group. Whether it be our city fathers who refuse to correct conditions in the slums, or our senators who block international progress, "they" are not alone responsible. After all, sir, it is you and I who elect them. It is you and I who make public opinion. It is you and I who make up that something called "spiritual wealth" which no less a discerning man than Roger Babson places at the vortex of our prosperity. Let us look well to our individual halos.

Drys Prepare to Fight

AN IMPORTANT development in the field of prohibition as we approach the presidential elections of 1932 is the announcement of the formation of the Allied Forces under the leadership of Daniel A. Poling, editor of *Christian Herald* and president of the United Society of Christian Endeavor. The new movement will consist of three groups: Allied Youth, which will seek to enlist young people from the homes, schools, colleges, and churches in support of prohibition, the Allied Campaigners, a group of speakers who will carry the prohibition message to 250 metropolitan centers throughout the nation this fall and winter, enlisting millions of people to support prohibition at the ballot box; and Allied Business Men who will back the movement with a campaign of advertising and publicity.

Allied Youth was formed in an organizational meeting held at Pittsburgh, Pennsylvania, on April 13, at which time 986 young people were nominated and confirmed as state and local vice-presidents. Already a number of state and national young people's organizations have merged their programs with the new movement, embracing Catholics, Jews and Protestants. Immediately following Labor Day, field activities will begin and it is hoped to enroll hundreds of thousands of young people.

The plans of Allied Campaigners involve an intensive field campaign beginning September first and lasting until June, 1932. In addition to the 250 centers visited, it is probable that 1,500 or more mass meetings will be held, reaching two million people. Into these central meetings hundreds of men and women from surrounding communities will be brought in and trained for intensive work in their own areas. The plan involves the organization of local groups pledged to support prohibition. Among those sponsoring the Allied Campaigners is Col. Raymond Robins, Ira Landrith, Oliver W. Stewart, Stanley High, Miss Norma C. Brown, Col. P. H. Callahan, Carleton Sherwood, and Edwin C. Dinwiddie. Allied Youth and Allied Campaigners will carry forward their field activities together.

The Allied Business Men is the reorganized American Business Men's Prohibition Foundation, under the presidency of R. H. Scott, president of the Reo Motor Car Company, with whom is associated Thomas A. Edison, Miss Jane Addams, Frank E. Gannett, E. C. Sams, Commander Evangeline Booth, S. S. Kresge, Henry M. Leland, motor car manufacturer, W. H. Hoover, Orrin R. Judd, Mrs. Richard C. Cabot, S. S. McClure, and a number of other outstanding men and women.

While the new movement plans to function where possible through existing prohibition and law enforcement organizations, it has been known for some time that there has been dissatisfaction with the sort of leadership given the dry movement by some of the older organizations. Within dry circles it has been plainly put on more than one occasion. At the last meeting of the National Temperance Council Dr. Poling challenged the existing dry organizations to get together in a unified program under a unified command. This challenge resulted in the formation of a Board of Strategy, which has done nothing so far beyond selecting its personnel. The Allied Forces is evidently designed to offset the defects which younger leaders perceive in the traditional dry leadership. The new organization will seek to secure dry planks in the platforms of the political parties next year and to cause the selection of dry candidates. To that end they expect to organize the entire country for the support of the Eighteenth Amendment before the national conventions.

Another Dragon Slain

WHILE the economic depression is world-wide, far-sighted business leaders are accepting it philosophically. We will live through it, perhaps learn something from it, and time, they say, will adjust the law of supply and demand, the unbalanced condition of which is causing much of the trouble. But there is one phase of the situation that has been giving many of our economists a nervous chill. It is the bugaboo "technological unemployment" which means the displacement of workers by new machines and methods. While economists might solve recurring business problems, the answer to the question of what is to be done with forty men displaced by a machine run by two men, or a thousand men released by the merging of two factories, is not found in the back of their book.

Now comes a volume by two astute students of social problems, Paul Douglas and Aaron Director, entitled *The Problems of Unemployment*, in which they tackle without gloves the knotty question. The same baffling situation faced economists in the sixteenth century when industrial circles were revolutionized by the first introduction of machinery and subsequent mass production. Adjustments followed, the authors point out, just as adjustments will follow today. They base their argument largely on the long-established principle that machinery in the long run creates employment, since machinery increases production and goods produced are a demand for other goods.

While this discussion takes us into the higher realms of economics where the layman treads with uncertain step, it is heartening to know that there is justification for proceeding on the theory that there is nothing so fundamentally wrong that it cannot be set right, even though temporary hardships are very real.

Again Right Prevails

EARLY in the Pension campaign, when the official board of one of our churches was considering the matter, one of the members remarked, "Brethren, this thing is right, and whatever is right this church will do." The judgment and the action of the brotherhood as a whole agree with that declaration.

With June 30, 1931, the Pension movement among Disciples of Christ will complete another stage of its progress, with the cause so well established that it is only a matter of time until practically all of our ministers and congregations will be participating in the regular operation of the Pension Fund, and most of them will have raised enough of their goals in the eight million dollar fund to complete that phase of the work before the three years end.

Nothing but an unanswerable appeal to Christian consciences could have moved these thousands of churches that have already taken heroic action in such times as these. That is only another way of saying that God's people do put the Kingdom of God above their personal and temporal ease and comfort. The rank and file of members in the churches that have been fully informed on this matter have concluded that they should support it because the issues involved are more important than any temporal need.

Less than a hundred churches in the entire brotherhood have refused to have anything to do with the Pension Fund. Practically all agree that the suggested goals are no more than they should give and they confidently expect to do their part within the next three years.

This is true not only of the concerted action of the churches as such but also of the individual members who have both the ability and the purpose to make personal contributions to the Pension Fund, beyond what they give through the churches to which they belong. Ordinarily their gifts would have come first. The conditions that compel them to come last may be said to increase the certainty that they will come, for they prove, as a man who has given $100,000 to the Fund says, "The evanescence of everything material."

In the Sweet Here and Now!

Bringing Religion Down to Earth

By JAMES A. CRAIN

I saw a new heaven and a new earth.—Rev. 21:1

ONE of the significant movements in the field of religion is the tendency toward a changing emphasis from "the sweet bye-and-bye" to the always strenuous, and often bitter, "here and now." It is one of the strange anomalies of history that Christianity, which originated in the determination of Jesus to do the will of God "on earth as it is done in heaven" should have so persistently ignored the perplexities and problems of the living present. Perhaps the fact that Christianity sends its roots into the past and finds its promises of fullest fruition in the future is partly responsible for this condition. Abraham, Moses, the Hebrew prophets, as well as Jesus, the Apostles, the early church and the New Testament, bind us inescapably to the past. On the other hand, Christianity is the religion of the future. Its Founder talked about world conquest, of making disciples of every nation, and its apocalyptists saw visions of a new heaven and a new earth and new Jerusalems coming down out of heaven from God.

—Wingold Reiss in *The Survey Graphic*

The symbol of realism in the actual here and now

Nearly all the teachings of Jesus were directed to the "here and now." Someone has said that all that he said about the hereafter could be written on a postcard. Not that he did not recognize his debt to the past or accept the doctrine of the future. Quite the contrary, it is to him that Christianity owes its incurable optimism about the future. His kingdom of God was a "blessed community" inhabited by the pure in heart, the poor in spirit, those who hungered for righteousness, the peacemakers, and in which the meek, instead of always being downtrodden by the haughty, should inherit the earth. The salvation he taught was a salvation of the immediate present, as well as of the future. Lost coins were to be sought out and returned to circulation, lost sheep restored to the flock and to the fold, and prodigal sons returned to the homes and hearts of their fathers. A publican who forsook dishonesty and extortion and gave half his goods as an act of restitution had salvation come to his house *that day,* while a Samaritan confronted with human misery, who exerted himself more than required to alleviate it, was held up as the model citizen of the kingdom, and pious, self-righteous folk were counselled to go and do likewise. A Pharisee who esteemed his own righteousness above that of a penitent publican was condemned, ecclesiastics who were meticulous about tithing the garden truck of widows, but who were blind to the great human evils of the day, were scorned, men who made pious benefactions in order to escape the ordinary responsibilities of life were helping to defeat the very aims of the law by their actions. Religious leaders who accepted the "traditions" and interpretations which had grown up around the plain commandments were guilty of unconscious hypocrisy and corruption, whose very association contaminated like unwittingly stepping on a hidden grave. Against all this Jesus protested and called for repentance and an open allegiance to the new kingdom, dramatized by the symbolic burial of the "old man" and the emergence of the new. His disciples were to preach this gospel to all nations and make disciples of every creature.

Jesus, of course, believed in and taught the doctrine of the future life, but in almost every case its conditioning factors were social and not theological. The rich man lifted up his eyes in torment because of his selfish and anti-social attitudes while in life. He pictured men classed as sheep or goats, "blessed" or "accursed," according to their attitudes in social situations.

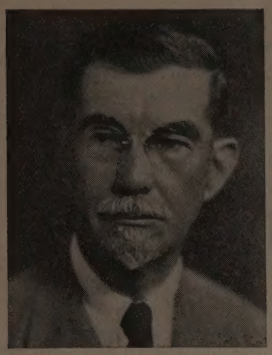
In his book, *A Preface to Morals,* Walter Lippman has a brilliant chapter on the "Lost Provinces" of religion, which he enumerates as business, the family, and art. These may be taken as but symbols of other provinces which have been entirely lost to the control of the church or its authority therein disputed. Education was once almost wholly the concern of religion. The very structure of government and law was once dependent upon the good will of the church, as more than one monarch found out to his sorrow as he attempted to resist the power of excommunication and interdiction. Warfare and international relationships were governed by a rigid code which received its sanction from religion. Children, the poor, the defective and the helpless were once the primary concern of the church. Today all these provinces have been largely secularized.

The new movement in religion is an attempt to regain these "lost provinces." Not that the church dreams of the reestablishment of any sort of temporal or legal authority, but that these and all other interests of life may be infused with the spirit of Christ and become themselves the instruments of his kingdom.

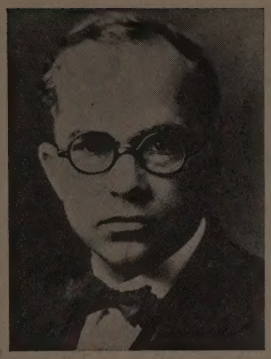
It is quite natural that difficulties should be encountered in the process. The identification of Protestantism with nationalism and individualism has made the task particularly difficult. Perhaps a majority of Christians still draw wholly unwarranted conclusions from Jesus' epigram about things that are Caesar's and things that are God's. Protestantism, having abdicated its claims to authority, is unable to move with surety and self-confidence in secular matters. The Pope may speak out with decision and authority on such subjects as the home, marriage, divorce, labor wages, or birth control, but when a group of Protestant clergymen offer a resolution for the Federal Council of Churches their language is likely to be halting and apologetic. Nor can it always be certain of the wisdom of its commitments. Church support for the Y. M. C. A. and the Y. W. C. A. and the community chest may be a very creditable Christian activity, but where these are used simply to subsidize underpaid workers and perpetuate industrial injustice the righteousness of it is not so apparent. The efforts of the church to meet everyday situations is often resented. In industrial disputes labor seems to feel that the church should become an adjunct to their fighting forces, while capital bitterly resents even the mildest suggestion. In a recent cotton-mill strike five ministers met daily to pray and to render such aid toward a settlement of the strike as they could, but the mill owners refused to give them any information whatever and that coming from strike headquarters was not always reliable. As a result they found nowhere to take hold. Another minister of deep social sympathies found public passion so inflamed after a lynching that it was impossible to secure an unimpassioned evaluation of the situation. The rapid growth of the doctrine of an infallible state has made it difficult for ministers to speak out on such questions as war and militarism. The Supreme Court has overruled Dr. Clyde Douglas MacIntosh's plea that his allegiance to the will of God is superior to his obligation to the State, which, if it stands, supplants the doctrine of an infallible church with that of an infallible legislature. Regardless of what the churches may say about the sinfulness of war in the sight of God, the Supreme Court says the individual must fight if Congress gives the word. The churches may say, as did the Episcopal commission on revision of the marriage canon, that the bishops, with the advice of their chancellors, have the right to annul marriages on any ground approved by the canon, but divorce-seekers will continue to go to Reno, where a judge can do in ten minutes what no religious tribunal in the world can accomplish for them.

HOWEVER, some progress is being made. The church is being heard on the war question, though its resolutions are often emasculated by militarists who sit in religious conventions. A questionnaire sent out by *World Tomorrow* to 19,000 ministers elicited replies from more than 10,000 of them declaring their intention never to sanction war again. The only serious challenge to Capitalism in the world today is Communism, and it is becoming daily more evident that if Capitalism wants the help of the church in its contest it must remedy some of its abuses, such as the concentration of immense wealth in the hands of the few, low wages for the many, unemployment, insecurity and want in the midst of plenty for the masses. The church is lifting its voice on behalf of those agencies which seek to build machinery for the peaceful settlement of international disputes and to give content to such documents as the Kellogg Peace Pact. A world of clashing races and colors has been made a neighborhood; it must be made a brotherhood. A world run by machinery must be a sober world.

The men who seek to bring religion down to earth are a group of happy warriors. They taste not defeat, but victory. The earth is the Lord's, and all that's in it, and they propose to bring it into subjection to his will. They propose to bring about the doing of the will of God, on the earth, in the here and now. They labor to bring down new Jerusalems out of heaven from God and rejoice as they see evil after evil defeated and fleeing the field. That new evils appear means only that the fight must go on with more intensity. No quarter will be asked and no armistice given until "the lion and the lamb shall lie down together, and the sucking child shall play on the hole of the asp . . . and they shall not hurt in all my holy mountain; for the *earth* shall be full of the knowledge of Jehovah, as the waters cover the sea."



Henry A. Hunt



Henry C. McDowell

James Lesesne Wells

Thomas M. Campbell

Negroes Who Have Achieved

THE Harmon Awards for Distinguished Achievement this year brought to the attention of the world eight Negro leaders who have made outstanding contributions in literature, music, fine arts, education, science, religious service and rural life.

Perhaps of major interest this year is the award in religious service to Henry C. McDowell for his creative work in the mission territory in Portuguese West Africa. In eight years, with the assistance of one colleague, he established and built up a mission in a territory inhabited by hundreds of thousands of natives. The plant for the school and social center, much of it of substantial modern brick construction, has been erected at a surprisingly low cost. His program comprises new experiments in adapting Christian organizations and teaching to native life and customs.

The gold award in literature was granted to James Langston Hughes of Westfield, New Jersey, with special recognition of his novel published last year, *Not Without Laughter*. His work is distinctive in its attempt to capture and express a unique racial feeling. In the field of music, the gold award went to Hall Johnson of New York for his arrangement of Negro spirituals and original compositions.

In business, Albon L. Holsey of Tuskegee Institute, Alabama, received the gold award for his work in development of chain grocery stores run by Negroes, known as the Colored Merchants' Association.

In the fine arts, the gold award went to James Wells, an instructor at Howard University, for his wood-carvings and oil paintings.

The gold award in science went to Charles S. Johnson, research professor and head of the Department of Social Science at Fisk University. Special reference was made to his publication, *The Negro in American Civilization,* an outgrowth of the National Interracial Conference held in Washington in 1928.

Henry Hunt, principal of Fort Valley Industrial School, Fort Valley, Georgia, received the gold award in education for his unique development of a training school adapted to the needs of rural communities of Negro youths.

The first gold award for improvement of farming and rural life was given to Thomas M. Campbell of Tuskegee Institute, Alabama, U. S. Department of Agriculture supervisor of Negro farm demonstration agents. He is the inventor and promoter of what is known as the "movable school for farmers." This was begun as a mule wagon and is now a motor truck equipped with materials for teaching farmers methods of farming, sanitation and health in short-term institutes.

Hall Johnson

Albon L. Holsey

Langston Hughes

Charles S. Johnson

—Courtesy *The Federal Council Bulletin*

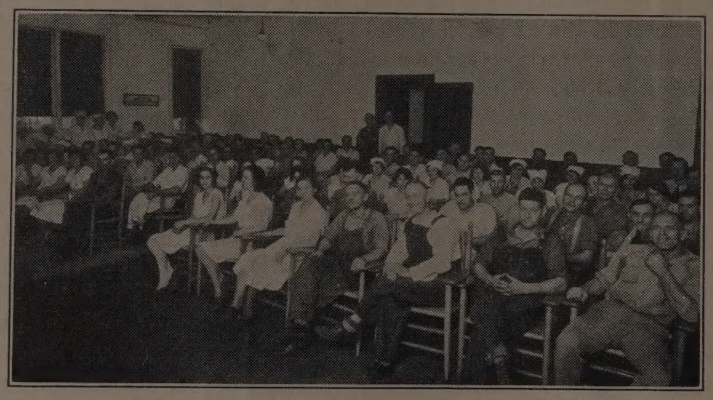
A Canning Factory Owned By the Workers

Demonstrating That Business Need Not Be "Business"

By AARON ALLEN HEIST

"BUSINESS is business."

What a protective device that seemingly harmless affirmation has proved to be! Has it not time and again salved the conscience of a so-called Christian business man when he has consented to a course in a more or less impersonal business deal which his conscience could never approve in a distinctly man-to-man relationship? Worse yet, has it not too often successfully insulated business from the purifying currents of Christian ethics?



The worker-owners in Common Council meeting democratically deciding policies relating to the conduct of the business

But the Christian business man of today is not to be held altogether responsible for his failure to feel under obligation to seriously consider whether his conduct as an owner, a manager, a director or other official in a business or in an industry squares with the teachings of Jesus. A century and a half ago the church permitted the sires of modern business to draw a line between the sacred and the secular and to this day the church is not at all certain of her moral authority in business affairs. Even preachers have been known to admit that "business is business."

And what has "business" so divorced from Christian ethics meant? Well, most significantly, it has meant that autocratic control of life has been vested in ownership. The owner has exercised the right to hire at the lowest rate possible, whether that "going rate" would support a family or not. Hence in normal times the American wage earner averaged $1,205 per year in pay when government reports indicated that the minimum on which an American family of five could subsist without "danger of moral and physical deterioration" is nearly twice that sum. The living wage is not yet a primary moral obligation in business.

And how can a real business man be at all squeamish about "firing" his employees when he decides he can not use them to advantage any longer? Isn't it just the worker's "hard luck" if after the peak of the season in a given industry he is laid off without any concern as to where he is to find another job? When business is business it has trouble enough piling up reserves to insure a steady flow of dividends without concerning itself with the health or the security of employment of its workers. Capital "must be encouraged." As for workers—there will be plenty of them left when the depression is over. Consideration of the first is "business." The latter belongs to the realm of the impractical.

All of this might stand as a general summary had not the Columbia Conserve Company of Indianapolis, Indiana, given that whole line of thinking a body blow. Without any attempt to mix "religion" with business this soup packing concern has demonstrated beyond a doubt that putting human values first insures a success in business beyond the dreams of the defenders of the popular slogan with which we set out.

As long ago as 1917 the owners of the company turned over the control of the enterprise to a group of ordinary cannery workers such as carry on the industry in Indiana. "I came to the conclusion," says William P. Hapgood, whose will had been law simply because his family owned the stock, "that control of the workers in industry because of ownership is parasitical, that it is bad both for the parasites and for those preyed upon, and ultimately impossible in a society professing political equality."

That conclusion, backed by the same kind of venturesomeness in the field of human relations which is the boast of American business in the field of the physical sciences, led to the training of a relatively unlikely group of workers to determine its own course of action in every detail of a highly competitive business.

Now worker control has successfully supplanted capital control, and through the process of buying the common stock out of the surplus earnings of the company, workers have now come into actual ownership of the business.

Under such circumstances ethics need not be preached. Human relations naturally come first when all are owners. Hence it is not surprising that this group proceeded methodically to eliminate the great fears of all wage workers. The first is the haunting fear of unemployment—a fear to which even the "white collared crowd" are becoming more and more subject. In the old days this same industry used to employ around 250 men and women at the peak of the season when Indiana tomatoes were ripening. With the close of the season workers were laid off without any concern as to whether they could get another job that winter. Today the workers have so planned their industry that we now have 147 people who hold their jobs the year round for life or during good behavior. No one man or group of men can "fire" them. They are released only on failure to cooperate and then by vote of a heavy majority of all their fellow-workers acting in Common Council, where all matters pertaining to the business are determined in the most democratic, New England-town-meeting fashion. The first long step toward a workingman's heaven is security of employment.

The next logical step is to insure an adequate income. Workers have a right to live at more than "a poor dying rate." When responsibility rested on them they succeeded in establishing a rate of pay in the Columbia Conserve Company which is two and a half times that paid in canneries over the country. Interestingly enough they abolished the wage system for all who qualified for permanent citizenship in the industry. Our workers now receive fifty-two salary checks per year whether they are sick or well, working leisurely as during seasons of low production or going full steam ahead as during the tomato season, on vacation or working overtime.

Cooperation at the canning machines at the Columbia Conserve Company, Indianapolis, Indiana

Of greatest interest to Christian workers so far as income is concerned is the fact that without consideration of historical precedents this group adopted the principle of payment on the basis of needs rather than of production or efficiency, as a natural flowering of their democratic procedure. Basically we all receive the same salary but as family needs vary, our "needs differentials" are paid.

We have thus achieved the second component of democracy given in the French definition—liberty, equality and fraternity. No man is free until he is free to work for adequate compensation when he wishes. There can be no true democracy where classes prevail whether on the basis of birth or economic advantage. Hence our leaders and officers receive fundamentally the same pay.

The flowering of democracy, whether in business or politics, is fraternity. The sentiments of brotherhood are not incompatible with business success even when measured by our usual bank account standards. Let me give two or three illustrations right out of the experience of a very successful experiment.

The first might be used quite as aptly under the suggestion of freedom. Through it we have freed our associates from another of the great fears of workingmen—the fear of sickness. A careful study of absenteeism revealed the fact that in nearly every case workers were absent because of illness of themselves or someone of their dependents. The group felt that for the worker to bear the expense of illness which may have come through no particular fault of his own was not in keeping with the democratic principle. Moreover it was felt to be good business to prevent disease rather than to merely pay doctor bills for cures. Today we have a medical department which gives all workers and their dependents careful examinations and provides all medical, hospital, dental and optical care for all the workers and all their dependents—at company expense! We bear one another's burdens—and find it to be good business.

Nor does this sort of thing tend toward selfishness. Last fall when the number of wage workers—as such seasonal workers as we must still employ during the tomato harvest are called—had been reduced to twenty-three, the question was raised as to our responsibility toward the general unemployment situation. The result of that discussion was that the Council voted that we should retain these twenty-three people until March first, when the newspapers promised us that prosperity would once more reveal itself around the

much advertised corner. On March first employment conditions in Indianapolis were worse than on November first. The Council accordingly voted to retain these workers until the vacation shut-down in June and when they were finally released they were given two weeks' dismissal pay.

Now the ordinary industrialist would scarcely know what to do with so many extra employees when he didn't have work for his normal force. A democratically run industry knows. The Council voted to organize educational classes to take up the slack; and about 50 per cent of our workers went to class twice per week on company time.

I close with a third example taken verbatim from the minutes of Council of May 16, 1930.

"Jack Evans reported in behalf of the Needs Committee on the case of Dollie Rusie. He said that the case presented many difficulties. . . . Dollie, he explained, is the third child of a family of ten. Her father, a fairly able-bodied man, has been out of work for several months and the probability of his getting work at this time seems rather remote. Her oldest sister is earning $10 a week and her brother, older than herself, is married and supports his wife. Neither her brother nor sister can help support this family because their incomes are not large enough. For some time it seems Dollie has been virtually charged with the responsibility of taking care of four of her younger brothers and sisters of school age and of her mother. It was felt by the committee that we are obliged to assist her in carrying this very heavy responsibility. An investigation into the finances of the family revealed that a needs differential of $8.00 per week would considerably ease the situation for Dollie and consequently the committee recommends to Council that same be paid to her." The recommendation was carried unanimously.

Business need not be "business." It may be a fraternity—and at the same time enjoy a greater sense of security than an autocratically controlled enterprise.

As a Newcomer Sees It

Impressions of a Recruit

By I. J. Cahill

ONE thing is more interesting than yesterday—tomorrow. In yesterday is experience and achievement and tradition trailing off into mystery and oblivion. In yesterday is all that ever was. In tomorrow is all that may be dreamed of and then on beyond our dreams. . . . .

A little while ago I had a glimpse of something that sent me into the wonderland of the undiscovered tomorrow.

It was like this. Twelve young missionaries came before the Executive Committee of the United Society at its May meeting. (Thirteen new missionaries were appointed but one could not attend the May meeting. Ed.) These are to go to foreign fields this fall to hold the line as some of the forces must be brought back home as to a rest camp after battle. These are choice young people. The foreign department has followed them carefully in their college work and in their professional training. Close scrutiny revealed sterling character, earnest purpose, Christian devotion. They met the Executive Committee for further review. Each one as requested stood before that group and recited quietly the story of his growth in the missionary passion. It was a simple story, simply told, but in the telling and in the light of their radiant faces those modern youth gave to the Victorians (and there were some present) in the conference room a glimpse into an apostolic devotion not unlike that of Stephen.

And that night they were ordained. You read of that in the June World Call. It was solemn, impressive, fitting. That is enough to say now. Whatever the service did to them, their manifest zeal and daring left a lifetime impression on the assembled company.

But the missionaries were not all of that great day. The department of religious education had assembled in the Missions Building that week nineteen skilled workers from Canada, California, Texas and intermediate points. These are to be deans of sixty-one young people's conferences this summer. In these conferences well on to 5,000 selected young people will be taught and trained for Christian leadership. Each will come in contact with highly skilled religious workers in education, missions and a wide range of interests. On the faculties there will be fine Christian women, growing young preachers, missionaries, and outstanding present-day brotherhood leaders. The personal touch with these great leaders of today and tomorrow is of priceless value to these 5,000 young people. They will be tomorrow's church, and it will be a better church than you and I have made today. I have met hundreds of these young people and I think I know.

The nineteen deans were brought into the conference room also, introduced to the Executive Committee and to the missionaries so that they might carry to their conference young people the impressions of the hour.

It was a spectacle to stir the heart. Here were twelve of the devoted going to the ends of the earth to make a church out there. And here were the nineteen deans who through 5,000 choice American youth will make tomorrow's church on this side to sustain them.

When I looked on the twelve, I had no heart for anything but the great ministry overseas in the land of greatest need. And when I looked on the deans and through them saw the splendid faculties they will direct, and then the 5,000, I was all for training our wonderful youth.

Besides this vision, I had just returned from Southern Christian Institute and from Jarvis College where we are giving a chance at life to hundreds of colored youth; and some of my colleagues had come back starry-eyed from the Hazel Green Academy commencement where mountain youth get their chance; and others brought eager report of the dedication of the Institute and church at Los Angeles where Japanese youth are being prepared for life in our American Christian family; and I had heard Dr. Kelker's story of the children's home problems, and with my own eyes I had seen the San Gabriel Home in California and the two Fowler Homes in Dallas.

I'd like to say this to this restless and distracted generation which wants only to "go places and do things." Fine! Just go and visit our home mission work and benevolent homes. Those are places to go; then you will get a call to "do things" that will bring no blush of shame or sting of regret, but the rosy flush of an inner joy and the thrill of working with God to set the feet of all God's children in the pathway back to the Father.

The Churches, the Wickersham Report and Prohibition

By ALVA W. TAYLOR

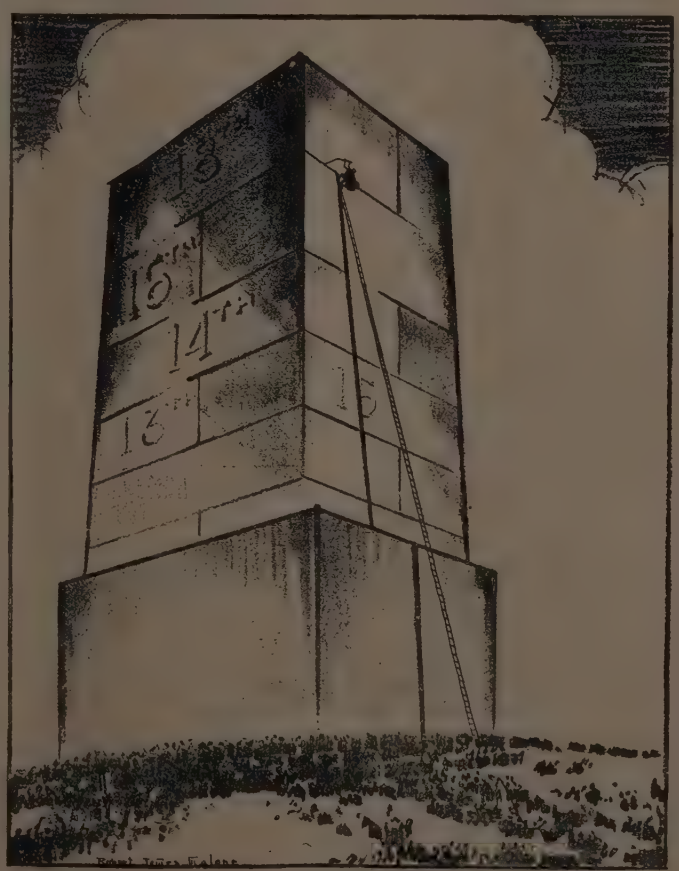
FRIENDS of national prohibition cannot view the present situation with equanimity. Candid reconnoitering compels them to acknowledge that their cause is in greater jeopardy today than it has been at any time since the Eighteenth Amendment was enacted. Not only is the clamor of the wet press more effective than ever before but the number of journals joining in it is greater and the dry press is less vocal perhaps than it has ever been before. There is no doubt that multitudes of good American citizens who prefer temperance are on the fence right now regarding the success of National Prohibition as a temperance measure. Prohibition was won by the united action of the churches, not by the politicians. If it is to be saved it will be by the churches and not through the politicians. It is a moral, not a political, issue and the most menacing situation which confronts it today is the danger that the two great parties will divide both the wet and the dry vote in the next national election. Millions will not vote their wet and dry convictions but stick to their parties and the result will be that no difference which way the election goes, morally prohibition loses.

Prohibitionists ought not to be afraid of a national referendum on the question, but if they submit to the dangers of partisan alignment they may well be very much afraid; a referendum mixed with other issues in presidential election will be a pseudo referendum.

The Wickersham Report strikes me as a fair, able and revealing report upon the situation. In regard to enforcement this report makes clear many facts. First, that the law has not been adequately enforced, nor was there, until it was taken over by the Department of Justice, any sincere and honest effort to enforce it. Second, enforcement is now inadequate and the law is, in wet areas, practically nullified. Third, the commissioners are doubtful whether or not it ever can be enforced in the great wet areas.

In regard to proposals for repeal or modification the report is equally explicit. It is emphatically against repeal of the Eighteenth Amendment and any substitute for prohibition that would put the federal government or any state into the liquor business. They are against the repeal of the amendment and for a further trial at enforcement but favor the adoption of something like the Swedish plan if enforcement still proves impossible in wet areas. There is no doubt, and drys might as well face it, that the majority of the commissioners do not believe that the law can be enforced in wet areas and they do favor a modification of the law and the amendment that would permit these wet areas to adopt something like the Bratt (Swedish) system of control. All sections of the country dry under state or local option law would remain dry with the Eighteenth Amendment in force for all dry territory.

The first thing the Wickersham Committee makes plain is the great difficulty in the



—Robert James Malone in "The Outlook."

Getting the Eighteenth Amendment Out of the Constitution

way of adequate enforcement. They ask for no work of perfection and remind us that no law is wholly enforced; therefore, we must not expect prohibition laws to be better applied than others. Indeed we ought to be, for the present, satisfied to have them less well enforced because of the newness of this type of legislation. They point out clearly also that the Federal Government cannot and should not take over the task, that it is largely a problem of local law enforcement. They also relate convincingly the ease with which liquor is made and sold and the corruption that follows and is following its making and sale. The majority of the commissioners undoubtedly believe that prohibition is good and can be made to work successfully where it is favored by the majority in states and communities, with the Federal Government cooperating to prevent liquor crossing the line of local option territory.

With these danger points put squarely down we can turn to the more gratifying side of the report which is: First, that the saloon is abolished and must never be allowed to return, and, second, that the Eighteenth Amendment is and ought to be here to stay even if modified to permit wet areas to adopt something like the Swedish system of control for such territory. When one reads their doubts regarding the possibility of enforcing prohibition nationally he must also be gratified to find that they did not pronounce for immediate change but recommended further trial, with improved enforcement morale and greater support by the dry forces through education, agitation, and the election of local law officers who will do their whole duty as sworn executors of the law.

The Commission points out that the forces that educated the American mind until it wanted prohibition have largely been dormant since its enactment. They say there must be, if it is to succeed, a renewal of the processes of education all along the line. We got prohibition more through the education of the youth under scientific temperance instruction in the schools than by means of any other single effort. It was because our mothers, the churches, civic and moral leaders and the employees of labor had this vast body of prepared public opinion to appeal to that they were able to win. Unless temperance education is renewed through pulpit, Sunday school, public school, press and in the home the new generation of voters will, without doubt, decide that those areas of the country which do not wish prohibition should have their own way about it, and even in that two-thirds of the nation which is dry there will be a loosening of conviction because of the great number of the up-coming generation who have not been personally convinced through experience of the necessity of prohibiting the traffic.

There seems to be three things the churches ought to do with the same passionate interest and intensity of conviction that possessed them when they won national prohibition. The biggest, most persistent and longest of their efforts should be a renewal of the campaign of education regarding the evils of intoxicating liquor to the individual who drinks it and of the legalized traffic to the community that tolerates it. The second is an immediate insistence in every community for local law enforcement through local officials. The third, and most emergent, is that of getting the issue out of party politics. All the moral forces and church interests must fight valiantly to prevent the wets winning planks in any party platform at the coming conventions for the nomination of a president. That alone will keep the issue out of party politics.

I believe the dry forces should advocate a national referendum on prohibition, entirely aside from all political elections, as the wisest basis and surest way of procuring an intelligent, adequate referendum. A national referendum we are going to have. If it is mixed with partisan issues it will not be clear cut and adequate and even if the dry candidate wins there will be no security. Neither party is wholly dry or wet and a party victory will not be a clear-cut prohibition victory. If we must again face the issue let us face it as a moral issue, apart from politics and politicians. If we cannot win it we deserve to lose it.

Origins

I am surrounded by such primal things:
This desk that shares my songs was once a tree
Nurtured by sun and rain. The lamp that brings
Me cheer is linked with lightning's majesty;
And I am pillowed on the breasts of birds.
My sheets are flowers and my blankets lambs;
And in my rugs I see the camel-herds
On Orient hills in deep-hued diagrams.
I play upon the tusks of jungle beasts,
And loop the sea in corals round my throat;
Silver is mined to ornament my feasts;
Cocoons concerned in fashioning my coat.
I would live reverently, encompassed by
These sacrificial things—for who am I?

—Anna Lloyd,
In the New York Times.

Where Do Women Stand On Prohibition?

By IDA B. WISE SMITH

PRESIDENT HOOVER said, "The purpose of the Eighteenth Amendment is to protect the American Home." (Elizabethton, Tenn., Oct. 8, 1928.) This epigram exactly expresses why women are concerned with prohibition.

Since society regards women as the special conservators of the home, naturally they approach questions from that angle. Even the women who are organized to oppose prohibition say they want liquor returned "so that boys and girls may be taught in the home to drink like ladies and gentlemen." But home keepers and mothers in general recognize liquor as their greatest foe; they know the home would be the greatest sufferer under a return of legalized liquor.

Woman's Christian Temperance Union

This organization has carried on campaigns for creation of sentiment for prohibition for almost sixty years. When a saloon keeper in the Crusade days of 1873 said to a group of godly women who came to pray in his saloon, "You vimmins go home and tend to your children," he advised better than he knew. They did attend to them, and the men in Congress and in the state legislatures who have given to this nation its prohibition laws are the children who came up under their training. Those women attended to the children!

Women today realize that the benefits of prohibition are in proportion to the degree of observance and enforcement. Therefore the slogan of the Woman's Christian Temperance Union for the current year has been, "Observance and enforcement—not repeal." This is the one organization in which woman enrolls for prohibition by signing a personal total abstinence pledge and a promise to do all in her power to secure the observance and the enforcement of the Eighteenth Amendment to the Federal Constitution. It is the particular point of attack of those opposing prohibition, and its membership is counted as the measure of the interest of Christian women in prohibition.

Women's National Committee for Law Enforcement

This is an affiliation of national organizations of women aggregating eight million members. Each organization has taken action in its own delegated body repeatedly and with increasing strength in favor of prohibition. The General Federation of Women's Clubs, the Federation of Women's Foreign Mission Boards, the Council of Women for Home Missions, King's Daughters and many other groups compose this committee. It meets at intervals for conference and determination of plans. The most recent meeting was in April when the committee presented studies on the Wickersham Commission report. These studies were presented by twenty-two leaders of women, distinguished by their place in the world's life, representing all political parties and many states. The document, similar in form to the Wickersham report, is exceedingly valuable and may be obtained from the offices at 1 Arsenal Square, Boston.

Women's National Democratic League for Law Enforcement

Because of strong prohibition sentiment in the South the women of the Democratic party have long struggled for the favorable identification of their party with prohibition. Finally as a measure of protest and a means of securing the end sought, a group of prominent Democratic women have organized themselves under the able leadership of Mrs. Jessie Nicholson of Maryland. In leadership of this movement there are associated such women as Mrs. Clement Shaver and Mrs. J. O. Ross, all high in the national councils of the party of their choice. In the faces of this group of women is an exalted determination such as has never been seen in relation to political work. In 1928 I heard southern women sing:

"I'm a Democrat, a Democrat, a Democrat till I die. But I want the whole wide world to know, I'm DRY, DRY, DRY."

General Federation of Women's Clubs

What is the voice of this great body of representative women? In their convention at Los Angeles in 1928 the strong resolution for the support of prohibition was seconded by a woman from every state. It was passed with the greatest enthusiasm.

In 1930 at Denver they said:

Whereas, there are sinister influences seeking to undermine the efficacy of the Eighteenth Amendment to the Constitution of the United States and to render the laws for the enforcement thereof impotent, and

Whereas, individuals and organizations favoring the repeal of the Eighteenth Amendment are making strenuous efforts to destroy the faith of the people of the United States in

prohibition and to promote the idea that prohibition is contrary to the principles of our government, therefore

Be it resolved, that the General Federation of Women's Clubs, through its delegate body, reaffirms its conviction that prohibition offers the best means for curbing the liquor traffic and its attendant crimes, and pledges its continued support to the Eighteenth Amendment and the rigid enforcement thereof.

An amendment was offered to strike out the word "sinister," but the women of this country know that the opposition to prohibition is that very thing, so the resolution stands as the expression of the faith of the women's clubs. The Department of Citizenship has made the subject of prohibition, its observance and enforcement a definite part of their study for the year.

Congress of Parents and Teachers, National Educational Association

These groups, largely composed of women, should find consideration here. The first of these records itself firmly for the Eighteenth Amendment and the Volstead Law and against any Modification or Repeal. In its convention, July, 1930, the N. E. A. resolved as follows:

The National Educational Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands.

Women have learned that resolutions and petitions are of little value unless bolstered by votes. Hence in the campaign of 1928 they gave public statement of their intention to stand for "Principle above Party" and who can tell what part this had in the outcome! They are already mobilizing their forces for 1932.

At the convention of the National Women's Christian Temperance Union in Houston in November, 1930, the Republican and Democratic women caucused by their own arrangement. Each drew up resolutions declaring to their respective parties that "Principle above Party" must govern their acts and declaring that dry platforms and dry candidates only would receive their support, and that any policy of modification, nullification or repeal would meet their opposition.

So the groups of Christian women of this nation, those in social welfare organizations, teachers who know what liquor means to childhood, all array themselves against its return.

On the other side is the Woman's Organization for Prohibition Reform, headed by Mrs. Charles Sabin. The object of this group is stated in the beginning of this article. As these wealthy society leaders banquet in the large eastern cities, the papers speak of their fashionable clothes and glittering jewels. Do you remember Cornelia, the Roman matron, who was asked to show her jewels when her friends had all exhibited theirs? She called from their play two lovely boys, and encircling them with tender arms she said, "These are my jewels."

Frances Willard was once to deliver an address in Louisville, Kentucky. The liquor men feared this evangel of prohibition, so they arranged for an orator of their persuasion to speak the night before. He closed his address by saying, "We have the brewers, we have the distillers, we have the saloon keepers. We have money on our side and money is a power and don't you forget it."

The next night on the same platform, gentle Frances Willard pleaded for God and home and every land. She closed by saying, "We have the churches, we have the women, we have the children. We have God on our side and God is a power and don't you forget it."

God calls his people to action now in preparation for the hardest struggle yet faced—the election of 1932. Information, education, organization are the need just now. Once Jesus sat over against the treasury to see what the people cast therein. Just as certainly Jesus sits over against the ballot box in these days, to see if his people cast intelligent ballots for the advancement of his kingdom in the earth.

Kathleen Norris on Prohibition

Colonel P. H. Callahan, a prominent manufacturer of Louisville, Ky., is the secretary of the Association of Catholics Favoring Prohibition. In a series of articles, which are being published widely in the news press, he makes public a letter from Kathleen Norris, the popular novelist, a part of which follows.

I AM one of the many dry Catholics who burn to do something in the approaching crisis, when the wets and drys will come to grips, who resent the introduction of religion into the question, and who know that eventually all the bosh that is talked by the wets must subside, and the nation accept the dry law as it does other laws.

In my girlhood, every good mother was worrying about a drinking son. I could list for you—I mean it—whole families of what we used to call San Francisco's "Irishtocracy" wiped out by drink. The surviving sisters and aunts turn to me innocently today and say, "In our day there was no real drinking." Thirty years ago there was nothing else. It wasn't shocking, it wasn't interesting, because it was the accepted thing.

But believe me, I am not the only Catholic woman who is inspired and heartened by your stand, who is praying for our association and its success, and who —when the inevitable show-down comes—will rally to the work that should have engaged our church from the beginning.

Gossip Incorporated!

The Women Mobilize to Combat It

By MRS. HENRY W. PEABODY

WOMEN have had the credit of being the best news purveyors and with some reason in the past, in that they deserved the credit for the sacred gossip of the Church Sewing Society. They were outdone, however, by the masculine type around the base-burner stove in the country store where leaders of political thought won the blue ribbon for their brand of profane gossip.

Gossip may be defined as tattling or scandal, although the word has a good heritage.

A tidal wave of gossip is now sweeping our country, vast in volume, unreliable, lacking in authority, cruel and deadly in attacks on people who stand for the Constitution and the law and are opposed to the return of the legalized liquor traffic. We can insure our lives and our property. Unfortunately we cannot insure character against this sort of gossip.

We are led to look for the sources of this outpouring which has perverted the mind and destroyed the thinking of the American public.

A brilliant journalist in *Scribner's* has pointed out the source and motive and given the name of the leader in Washington who for a $25,000 salary provides the press of the country and the world with supplies of fresh propaganda. It is issued to break down the morale of those courageous enough to stand against the return of the liquor traffic which the Eighteenth Amendment forbids, and is intended to assist the political forces back of this movement. This heavily financed enterprise sends out its packages to the press in this and other lands on a sort of chain-store basis. It is a powerful agency in breaking down respect for law, in increasing crime and in injuring the reputation of this country among other nations.

In the Congressional Record of the Caraway Senate investigation it appeared that the financiers back of this effort, which includes the outlawed brewers eager to regain their traffic, are equally anxious to be rid of their cumbersome income taxes. One of these declared, according to the Record, "If the tax on beer could return the workingmen would gladly pay it and we should be released from our income taxes." Mr. Irenee Dupont stated it would remove a ten-million-dollar tax on one of his corporations.

It is interesting to find a certain group of organized Labor naively proposing to cooperate with these capitalists to bring back these taxes which would amount to a billion, three hundred million dollars annually for Labor to pay. In this organization, privileged people are employed at large salaries, those who carry on the business for "gossip incorporated." They give no authority for their statements. There is none for most of them. Yet they have access to the front page of the city press and there is no opportunity to reply effectively to this organized group.

In the meantime the danger creeps even into our churches. Timid ministers are afraid to state facts lest rich contributors who deal with bootleggers, and drink in fashionable clubs, should cut down their pledges. A similar attitude is found among a few college presidents, notably men's colleges, which are dependent on wet money for buildings and endowment.

Since so many are honestly misled by this type of gossip it has occurred to a great body of women to enter now on a quiet campaign to counteract this dangerous propaganda. They have little money to finance their undertaking but great faith, even to a hope that rich women among the drys will contribute as they are not doing at present.

THE Woman's National Committee for Law Enforcement has collected the facts. They are ready to send out through the states millions of pages of carefully selected, telling facts which must reach the homes. Some are willing to refuse to allow newspapers in the home that teach sedition and advise lawlessness. A newspaper is of no value unless people read it. Advertisements are useless if women decline to receive them or deal with people who use notorious papers for advertising. A newspaper may be independently financed and controlled but it is utterly dependent upon its readers for its value. If it has no reading public it becomes waste paper.

A commission has recently made a careful study of the statements which appear most commonly in the press. This commission reported in Washington in April. From that report which is available to those who wish to order it we have taken excerpts of a page or two. These are by outstanding women of our country, representing both parties. They cannot be called prejudiced. Among them are Helen Barrett Montgomery, Mrs. Gifford Pinchot, Mrs. Carrie Chapman Catt, Mrs. Irving Fisher, Mrs. Richard Cabot, Mrs. Raymond Robins and many others. It is possible to secure these pages at very low cost from the organization through the chairman, Mrs. Henry W. Peabody, Beverly, Massachusetts. It will be necessary to circulate millions of these leaflets if we are to catch up with the gossip in the press.

The attempt to break down our Constitution and law, according to an article in the *New York Times,* has been organized in Europe. Twenty-two countries have raised great sums of money and publicly declare that they propose to take the Eighteenth Amendment out of our law or to make it of no effect.

Some Americans are alarmed at the prospect of a Communist invasion. There is far more danger from this attack on our Union. As Lincoln said, "We need not fear attack from outside enemies. If we die it will be by suicide."

We are anxious to reach our church women throughout this country, for this is preeminently the greatest moral issue which we have to meet. We can meet it if we will wake up and "get up." If we allow the present attack on our government in the interest of an outlawed traffic to continue we must face the breaking down of our government.

Can we count on the women to take up this task and in the name of God and humanity, our homes, our children, the strangers within our gates and the world that looks to us to exemplify the teachings of our Master, can we refuse to do, each one, the small part that would result in an overwhelming victory for righteousness?

We would not minimize the difficulty of the task, for "we wrestle not against flesh and blood, against the rulers of the darkness of this world, against spiritual wickedness in high places." Knowing, however, that God is with us, we go forward to victory and as Christian men and women will stand.

ALCOHOL THE TERRORIZER

—*Courtesy American Issue*

Alcoholism brings grief to the family and degradation to the individual

Reproduction of a Russian Three-Color Temperance Poster

Alcoholic beverage is the destroyer of the home, the arch enemy of women and children the world 'round. There is something reminiscent of the old saloon days in the United States in this Russian artist's picture of this little family terror stricken at the staggering home-coming of father

Something to Think About

By ROGER W. BABSON

APPARENTLY, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble —like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war, but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above-described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled, "An Age Destitute of Faith":

> The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.
>
> The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and *char-a-banc,* golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!
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> Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her "set" who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.
>
> Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their teens who have never been near either church or Sunday school.

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history; in fact, I discussed it in the first edition of my book, *Business Barometers,* written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to

religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their interrelation, however, should fearlessly be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges. Think it over.

Youth and the Social Program of the Church

By MRS. GLENN S. SQUIRES

THE church auditorium was packed; deacons and elders; people who never missed and, what was more important, many who seldom came.

The occasion was the Peace Oratorical Contest in the First Christian Church, Atchison, Kansas. Elimination contests had been held, and tonight a representative from each class in the Intermediate Department was to give his oration. The winner would receive a bronze medal, appropriately inscribed; at the same time a medal would be given to the winning essay on "World Peace" to a representative from the Junior Department.

Parents, friends, and townsmen were interested because these were the men and women of tomorrow and what they thought was going to count. This night's program was not merely a thing of the moment; this meant votes, and votes talk in America.

The orations were a credit to the seven people who gave them. The audience proclaimed them enthusiastically, but the promoters of the project saw something more. They saw not only the seven but they saw almost two hundred other young people who had been studying the question of World Peace for two months; studying the question from every angle; reading books and magazine articles, discussing and then writing essays and orations and competing within their departments for the right to enter the final contest.

The orations were to be six minutes in length and were judged on that, as well as delivery. The contestants chose their own subjects and the final orations were as follows: "World Peace Through Education," "Educating Through Peace," "Peace Through the Schools," "Peace Education Through the Church," "What Is Peace?" "Obtaining World Peace," and "Progressive Steps Toward World Peace." The last named was the winning oration.

Did it do any good? An incident which occurred in the Youth Forum, which is held every Sunday evening, will tell you. A few weeks after the contest the subject to be discussed, according to the regular program, was "World Peace." And one bright girl who was not a contestant but who had been like many others keenly interested, said, "What's the use of our discussing World Peace? We settled that last month, and nothing *could* make us change our minds."

The little incident just recorded is the challenge youth is presenting to adult life. Youth is not interested in taking referendums and useless straw votes to see if by any chance right has become wrong; they want to spend their energy in building fences to protect their ideal.

In our program for next year we will have not only our World Peace Essay and Oratorical Contest for the Junior and Intermediate Departments, but will add declamations on "World Peace" for the Primary Department, and will also conduct a similar contest on Prohibition, as well as a series of debates on the unemployment question.

Youth is demanding a finer type of religion today than the world has ever known. They are no longer singing to the glory of war but they are singing of brotherhood and world friendship.

Much has been said about saving youth for the church. Rather we should save the church for youth, and there is no safer or saner way than this: a well-organized social program which deals with such questions as World Peace, Prohibition, and various economic questions with which youth are vitally interested. Too many churches, like the elder brother, are keeping the key to the church in older hands and the church suffers.

Young people today are not interested in denominational lines. They are not interested in forms and ceremonies, ancient ritual and dogma, but they are keenly interested in the world in which they live.

New Houses of Worship for Those Within Our Gates

YEARS ago when our Christian work was beginning with Japanese young men in Los Angeles, those men and women who made the first adventures in friendship with these strangers from another land did not dream that an organized church would result. But it did, a church with nineteen young men as charter members. Soon a place was rented, and a church home established. A pastor was called from Japan to minister to this growing church family, Teizo Kawai, who was their leader for seventeen years.

During this ministry the church grew to be an institution with a diversified program. A new home was established in a residence district where many Japanese lived. That was eight years ago. Instead of a young men's group, this church family now consisted of all ages, and a Sunday school with an enrollment well over two hundred fifty. A more adequate building must be provided. So the new pastor, Rev. K. Unoura, and his associates were dreaming dreams—and working.

A new location was found, ten blocks south, in a residence district where many Japanese were already living, for the industrial development was moving southward in Los Angeles and crowding them out. Finally, the first building was erected—a school building, fireproof and modern, to care for the week day program for the children.

One of the dwellings was moved and remodeled for the parsonage, and the site held for the church. Finally, the women of Missouri designated a part of their "Golden Jubilee" gift for this church, and the work began in January. It was hoped that it might be dedicated on Easter Sunday, but another dream had to wait. Perhaps more appropriately, it was dedicated on May 24—Pentecost, the birthday of the church. Some of the atmosphere of that first Pentecost was present too, for different nations were represented, and two languages were used in the service of dedication.

The church building provides for the church worship in a beautiful chapel on the second floor. Under this part of the building is a social room, with kitchen facilities for banquets; stage arrangements for dramatic programs. The educational part of the building includes offices and library, parlor and mothers' room, boys' room, and play equipment. It is not only adequate so far as needs for the present and future can be sensed, but is a beautiful place for worship and work; a fitting place for praying and playing—and a well-balanced Christian needs both. It is indeed a dream well worth waiting for; it is a dream come true after eight years of waiting, working and praying.

The building was designed by Mr. M. Hayano, a young Japanese who graduated in his art and is making a name and place for himself in this community. The home mission department of the United Christian Missionary Society may well be proud of this piece of home mission work, for it is the result of a constructive effort which has developed throughout the years, and is now bearing fruit and it faces the future with hope and faith.—BEN E. WATSON.

Right: At McAllen, Texas, in the heart of the Rio Grande Valley, this serviceable church home was dedicated for a Mexican group of Christians on April 26. It is well located and a fine, new parsonage adjoins it. Pablo Gloria is the Mexican pastor.

Left: The new Mexican Christian Church at San Benito, Texas, was dedicated on Sunday afternoon, April 19. The new building is beautiful and worshipful and well adapted to serve the needs of the growing Mexican congregation. Glenn H. Tussing is the American pastor.

Listening In On the World

A Review of Significant World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

IN A recent address Secretary Mellon let slip some figures on wealth and incomes in the United States which are appalling. In the course of an argument for a revision of our federal tax system the secretary stated that only 2,500,000 persons out of our total population of 120,000,000 pay any income tax whatever and that of these a group of 380,000 pay 97% of the individual income taxes. He feels that this is too narrow a basis on which to erect a tax structure for the federal government, and declares that it must be widened to put more people under the burden of support of the national government. What he is seemingly oblivious of is the anomalous situation in which three one-thousandths of the population are so favorably situated with references to incomes that they are able to pay 97% of all the income taxes received, leaving only 3% to be paid by the remaining 2,120,000 fortunate enough to be within the income tax brackets, while the balance of the population—117,500,000 of them—receive so little that they pay no income taxes at all. We agree with Mr. Mellon that the foundation of the tax structure ought to be widened and we suggest that we begin by a fairer distribution of incomes so that more of the 117,500,000 now exempt from income tax will come within the tax brackets. We are certain that none of them will protest the payment of the tax if they can get income enough to put them in the income tax paying class.

A year ago the Nationalist government of China addressed a polite note to the powers asking that negotiations be opened looking to the abolition of the treaties granting to foreigners in China the right of extraterritoriality. Had the western governments met this proposal in the spirit of fairness and cooperation they might have written a new chapter in the history of the relations of strong powers with weaker ones, but they did not do so. Not one of them had the slightest idea that they would be able to maintain the treaties, but so strong is the old diplomacy of exploitation that not one of them would yield gracefully. Now comes Foreign Minister C. T. Wang with the blunt statement that since the powers will not negotiate the withdrawal of the treaties, the Nationalist government will end them itself. Under the plans announced all rights of extraterritoriality—the right of foreigners to be tried in their own consular courts instead of in Chinese courts—will end on January 1, 1932. In the principal seaport cities where the bulk of the foreigners live, advisers will be appointed to sit with Chinese judges when cases involving the rights of foreigners are being tried, to advise the court as to the rights of the litigant under the laws of his own country, but the personnel of the court and the procedure under which it operates will be Chinese. What will the western powers do about it? Nothing. The "rights" of extraterritoriality which they have long enjoyed were not rights at all, but concessions forced from the unwilling Chinese at the point of the sword. A few diplomatic notes may be exchanged about it, but the wily Chinese know that no nation would dare make a serious effort to maintain their unjust advantages.

Will the Nationalist government in China survive? With the coming of spring military activities, which have been quiescent all winter, reopen with renewed vigor. There are reports of strong Communist threats in the south and in central China along the Yangtze. Several provinces in northwest China, outside the Great Wall, are reported to be dominated by Soviet influences and some writers are predicting the setting up of Communist governments in these remote regions. While news dispatches carry reports of the slaying of 7,000 Communists in the central provinces, there are also reports of dissension within the Nationalist government. Madame Sun, widow of Sun Yat Sen, withdrew from the Nationalist movement some time ago and now his son, Sun Ye, has likewise withdrawn. There are rumors of differences among the members of the Soong family, to which Chiang-kai-Shek is related by marriage. China is trying to hurdle the centuries in a few decades and we must not be surprised if she gets her feet tangled in the jump.

Some very important developments are coming to light in the prohibition situation. For some months it has been whispered in inside circles that a group of scholars whose academic connections attest their scholarship and integrity were being approached with a proposition to serve on a committee that would make a scientific study of the effects of prohibition on American life. On May 11 Col. Amos W. W. Woodcock announced the formation of the Bureau of Prohibition Advisory Research Council under the chairmanship of Dr. Richard C. Cabot of Harvard University and enlisting in its membership such men and women as Samuel M. Lindsay, professor of social ethics at Columbia, William S. Carpenter of Princeton, Roderick D. McKinsey of Michigan, Charles W. Pipkin, Louisiana State University, Charles Emerson Gehlke of Western Reserve, Walter R. Miles, Stanford University, Emory R. Johnson, Wharton School of Commerce and Finance, Samuel C. May, University of California, and Susan M. Kingsbury of Bryn Mawr. The council will seek to ascertain the facts with reference to the effect of prohibition upon social and economic life of the nation. No special objective is asked of the council and no limitation is to be put on its academic freedom. It is expected that the formation of the council will enable many graduate students to make investigations into the workings of prohibition and in the gathering of important facts upon which the Prohibition Bureau can base its policies.

Consistent with its usual policy of opposing anything that favors prohibition or is likely to contribute to its successful enforcement, Henry H. Curran, president of the Association Against the Prohibition Amendment characterized it as "just another commission to investigate the bedtime story known as national prohibition."

Oswald Garrison Villard, descendant of William Lloyd Garrison, and editor of the *Nation*, a militant liberal in politics and economics, has recently returned from eight months spent in Europe. In a syndicated article describing his experiences as he ranged the country from London to Constantinople, he says, "Fear, hate, hunger, poverty, the deadly lack of work, the loss of hope—one meets them on every hand. They dog one's footsteps in the streets of Istanbul, the byways of London, in every lane of every German town. Turn where you will, they are there. You cannot escape them among the bare hills of Sicily, on the plains of Roumania, on the mountain slopes of Bulgaria, wherever farmers produce and cannot sell. . . To one of the foremost German statesmen I summarized my impressions by saying that there was agreement among those with whom I talked in Germany that if Europe continued to be governed as it is there would not be a capitalistic government left in ten years. To which the statesman replied that the figure was entirely too high; that it would be nothing like 10 years if things went on as they did. He himself is, moreover, terrified by the tension on the German-Polish border; he had just returned from there and was astounded by the state of nerves and the absorbing fear of his countrymen. What would happen if a commanding officer of a Polish or German patrol should lose his head and permit some minor aggression? He did not know; he lived in dread of it. . . Yet everybody knows there are ways out—if only statesmanship could lend itself to the task; if only old hatreds, old nationalist ambitions, old long-since outworn rivalries and jealousies did not prevent. Let no man look upon this scene and declare that there is a bright side to war, or that war accomplishes any moral reform, or frees men's minds, or safeguards democracy, or creates a new order of life. The truth is that you cannot wander about Europe and believe that the World War is over; it will not be in its consequences in our lifetime." Will the D. A. R. please copy?

Yes, There Are Anti-Christian Posters in China!

By O. J. GOULTER

AN ANTI-CHRISTIAN poster twenty yards long and six feet high is to be seen on the main street of a city where our mission works in China. How significant is it of the attitude of China toward Christianity? At first sight many people would say it means that missions have failed and are not wanted. Might it not also mean that missions are such a success that somebody finds it necessary to oppose their progress? This huge poster was put up at the order of the men in one committee of the Nationalist party in one province. I examined the poster more closely and found that I would never have known what it was all about if my friend had not told me. No one would, because the man who put the poster up had taken care to paste other notices over the name "Jesus" so that it was only with great difficulty that one could make any sense out of it. Thus, another Chinese man had taken care to undo the work of the opponents of Christ so far as he could. In the mission hospital in the same city every bed was occupied and the place was being enlarged. Moreover, the hospital is almost entirely self-supporting. In both the school and in the church the work was being developed in a similar way with extensive local support.

Recently quite a broadcast of articles in magazines has tended to play up China's criticism of Christian missions. They tell of official opposition, the closing of schools, and the desire of Chinese Christians to guide their own religious destinies.

A little study of the Chinese psychology is worth while here.

It does not require a keen observer to note that the Chinese people as a whole are not inclined to swallow any and every proposition that is presented to them. Whatever is presented is discussed pro and con before it is tried. It is then tried out a little, again reviewed from all sides, turned over, given a kick or two, so to speak, to see what kind of stuff it is made of; finally after more trials and abundant discussions it may be adopted at least in a modified form. This is true of political democracy and communism, of industrialism and scientific methods in general, of modern education and western philosophy, and it is none the less true of the Christian religion.

It is the echo of these voluble and eager discussions of, criticisms of, and occasional hearty kicks administered to, the Christian religion that have influenced American people in thinking that missions should not be pushed in China today. These things, however, are an indication of the fact that the Christian religion occupies a very important position among the various things to be taken into consideration in the making up of the new China. In fact one might say that it occupies the central position along with political democracy, scientific education, and industrialism. It is greatly to China's credit that none of these things have been swallowed whole, but all are given their chance to make good by gradual stages.

On the other hand we should remember that while Christianity receives such serious criticism and opposition it is in great need of all the help that Christian missions can give it in order to prevent its being overwhelmed. This is a critical time when the tide of life in China must begin to flow one way or another. It cannot forever whirl round in a great eddy of hopeless chaos. If we cannot present Christianity to Young China in the right light, the enemies of Christianity will present it in the wrong light with a consequent calamitous setback to its progress. This is well illus-

Bustling China! Travel by bus is becoming more and more popular although still uncertain due to bad roads and seizure by the soldiers

trated by the situation immediately surrounding our own churches. In the city of Nantungchow the main streets of the city are placarded with slogans in huge letters defaming Jesus Christ and the church. Nearby, the Christian Church is struggling to carry on an enlarged program of constructive activities, gospel preaching, schools, and a magnificent medical work. It is not hard to say where the victory will be in that immediate vicinity because Christian activity gives direct proof of the falsity of the propaganda; but what of the towns in the territory for which the Disciples are responsible where we are doing nothing because of lack of workers and funds?

The work of the United Christian Missionary Society has always been at the forefront with Christian service; it has had hospitals, schools, universities and splendid town churches. Because of the very success of this work it has developed much more rapidly than the basic evangelistic work, hence there is a most urgent call for the development of this work for the slow-moving country people. This work cannot be delayed. The disorders of the past few years have prevented the sending out of new men, and have depleted the ranks of men evangelists until few remain. The China mission is now urging that the home churches send out three evangelists for this pioneer work. The stations have a huge country population as yet untouched. Now that comparatively peaceful conditions prevail in the field, the urgency of the call for men evangelists may be judged from the fact that at the present time there are in the field only two men engaged in this type of work, one of whom will be of retiring age at next furlough. This means that at three stations there is no man for the work, while at a fourth a new man will be needed by the time he can learn the language and gain experience; and this is for the type of work which has now become the most urgent on the field. This type of work cannot possibly be done by the Chinese churches. These churches cannot yet support their own local pastors, let alone send out evangelists to the immense untouched field surrounding them.

Mr. Goulter and two agricultural helpers from the Nanking University Extension Department ready to start into rural sections giving help to farmers

Fortunately these evangelists will have a very different situation from that of the early missionaries. They will have a well-developed base from which to start work; and they will have Chinese coworkers who while not trained are willing to learn how to put into operation a well-organized rural program. It is none the less true that these men cannot be kid-glove preachers. They will not have ready-made churches or Sunday schools to "organize"; they must carve their constituency out of the raw mass of rural life. The call is not merely to the young men to come, but even more to the home churches to send.

The Christians in China are almost unanimously of the opinion, and our own mission, both Chinese and missionaries, is united in saying that we must have men of good education and statesmanlike outlook who are prepared to attack the job of pioneer work among China's rural masses. It is up to the Christian church to present something more than the anti-Christian posters to the youth of China.

Treasures

By Helen Welshimer

There are few gifts that I shall take from life,
The memory of a little song or two,
Stray winds in trees sometimes on autumn nights,
And violet fragrance when the spring is new.

An esctacy that came and went again,
And lamp light glow that made a dim room bright,
Calm, quiet strength, perhaps a lilting laugh,
And dust of stars—an orange moon some black night.

A taper at whose flame I sometimes prayed.
I shall not keep the little words I said,
But just the peace they brought, and rhymes
That knew a purple road that called and fled.

And I shall wrap them each in crimson cloth
And tie a bow to dazzle angels' eyes,
Thinking perhaps they shall not see how small
The gifts that I must bring to Paradise.

The New Orphanage at Batang

By MARION H. DUNCAN

THE orphans, fifty strong, moved into the new orphanage at Batang, Tibet, on the second of January, 1931. Only the girls sleep there as yet, the boys still keeping their sleeping quarters at the school. All eat in the big new kitchen, sitting down at tables as the Chinese do.

The first floor contains the grain room, capable of holding all of the grain needed for a year, most of which is harvested on the orphanage farm. Then there is the vegetable room containing the supply of potatoes, turnips and cabbages needed besides other small vegetables—all raised on the Mission compound. Next to the vegetable room is the kitchen which also serves as a dining room. The distinguishing feature of the kitchen is the brick stove with a brick chimney which carries off the smoke, the first chimney of this kind in Batang. Beyond a small hallway from which a stairway leads to the second floor, is another supply room for clothing, bedding and numerous odd supplies needed by a household.

Half of the second floor is used by the girls for sleeping quarters, the other half being vacant as yet. The girls sleep in two large rooms upon the iron beds recently brought in from Atuntze where they had lain for over three years. We hired animals of the chief priest here who carried the beds and other supplies through the same region which robbed us in 1927, this time without losing a single pan or even a caster from the beds. The children enjoy the beds and we hope that they will reduce the bedbug population which makes life miserable for the people of this region during the warm seasons of the year. A second stairway leads to the roof where every Saturday the clay railing will expose the bedding to the sun.

There are now twenty-nine girls and twenty-one boys in the orphanage. With such a crowd there are always some approaching the age of eighteen when plans are made to shift them to an independent life. The girls are married to men of good character who must sign a contract embodying four principles. Each agrees to take no other wife, to permit his wife religious freedom, not to divorce her, and not to expect the Mission to support the girl after marriage. To date the girls have been married to employees of the Mission as teachers, medical assistants and evangelists, to officers and soldiers of the army, and to cooks. Our orphan girls are sought by men of rank and position for they are cleaner, educated and of higher character than the average girls here.

The problem of training our orphans to become useful citizens is second only to the problem of dismissal from the orphanage. They must attend school during school hours and work after school is dismissed. They do their own washing, mending, keep their rooms clean, help in the cooking and in the garden, not to mention a host of miscellaneous duties. Two of the oldest boys are the only janitors of the school, two are learning to be shoemakers and two are learning to be farmers. Like all boys and girls they have to be supervised in work or they will grade a hundred per cent in loafing. They work every Saturday forenoon and have the afternoon for play. On Sunday they go to church in the forenoon and play in the afternoon. Stealing, lying and fighting are combated by every device which we can use with the result that in time we produce boys and girls who are a credit to the community on the whole.

We find that through these orphans the size and influence of the Christian community grows constantly larger, justifying Bushnell's doctrine of the outgrowth of the Christian stock as one means of spreading Christianity. The Tibetans believe much in the influence of relatives in maintaining their position, in obtaining prestige and in cooperative enterprises. The Mission here is securing a large number of relatives of rank and influence, which is strengthening its position as a factor for the uplift of this community.

Made Good in Cash

The Proof of the Pension Plan

By W. R. WARREN

LIKE a well-designed, honestly built, safely launched and carefully equipped ship, the Pension Plan for our ministry has begun to carry its precious human load. Six weeks passed after it was declared ready before it was put to the test. Then, within one week, two ministers of the first two thousand who qualified were taken from their families and their churches by death: Leslie M. Lucas of Missouri as the result of a paralytic stroke, Joseph Keevil of Texas in an automobile accident. Each left a widow and two minor children.

Immediately on confirmation of the reports of these deaths the widows' cash benefit checks were mailed and each was informed as to the monthly pension check that could be expected, according to the printed provisions of the Pension Plan.

Mr. Lucas was preaching for three country churches which were paying him at the rate of $1,080.00 a year, and both the 2½ per cent and the 8 per cent dues on his salary had been paid on that basis. The cash payment to Mrs. Lucas, "75 per cent of the current year's salary basis of the member, but not to exceed $1,000.00," was therefore $810.00. Her pension will be $270.00 a year, which is one-fourth of the salary basis. The daughter who is under eighteen will receive $100.00 a year, as will also the daughter who is between eighteen and twenty-one, if she continues her education. With the small amount of life insurance that Mr. Lucas was carrying the cash payment covered the expenses of his illness and burial and saved their little home to the family. The pension of $370.00 or $470.00 will be the nucleus of a living for the bereft household.

Mr. Keevil's salary basis was more than twice that of Mr. Lucas, but unfortunately his church had not paid the 8 per cent to supplement the 2½ per cent dues on his salary which he had paid from January 1. Benefits and pensions for his widow and children, therefore, had to be limited to the amounts assured by his own payments, or five twenty-firsts what they would have been if the church had also paid. Instead of the maximum $1,000.00 as a cash benefit Mrs. Keevil received $238.09. Instead of $300.00 a year for herself and $100.00 for each of her two minor sons, a total of $500.00 a year, they will get $119.05 a year. Of course that is a fine return on the $29.96 of dues paid by Mr. Keevil, but everyone concerned must always regret that they couldn't have the maximum provision of the Pension Plan.

The prompt payment of these two claims threw no strain upon the Pension Plan. The reserves accumulated and invested to meet such demands had already grown to $135,513.08 when the first death was reported. After both cash payments had been made and both monthly checks forwarded, the reserves had increased to $152,314.30, without counting considerable accrued interest not yet due, and without setting up as yet special reserves for these two claims. The Pension Plan was built strong enough to carry its members through an epidemic, as of necessity it had to be. The surplus that develops beyond the demands of normal times will be absolutely conserved for the benefit of the members of the Pension Plan. Not a penny of it can go anywhere else.

The fellowship of our ministers with one another and of our churches with their ministers, thus exemplified, is accomplishing what could not possibly be done in any individual way.

SPLENDID as this is, and ample as it is for the protection of all our younger ministers who participate in the Pension Plan, one other thing has always been recognized as a necessity in the program. We have an entire ministry which includes older and middle-aged, as well as young men. The brotherhood is concerned for its total ministry. Then, ministry and people alike, are concerned for the office, even the divine ordinance of the ministry. The younger men have said, from the first day of the Pension Plan's consideration, "We would not be protected apart from our fathers in the faith." Just so the men on larger salaries have insisted that advantage be given their brethren who serve for less. Therefore we are raising this great fund of $8,000,000.00 that we may have an entire Pension Fund for our entire ministry. We cannot fully "restore the years that the caterpillars have eaten"—that would take at least $18,000,000.00. The most any minister may receive, if any part of his pension comes from the $8,000,000.00 fund, will be $600.00 a year.

No longer do we as a people seem to say with empty words and mocking cruelty to the men who have spent the last of their effective strength in our service, or to the widows and orphans of those who have died as did these two valiant soldiers of the cross, "Go in peace, be ye warmed and filled!" There is vital Christian fellowship in the words, "Made good in cash."

Open House and Hearts in Jacksonville

By F. M. ROGERS

Some unusual events are occurring in our benevolent homes which we would like to share with the readers of "World Call." In this issue a visitor at an "Open House" event at the Illinois Christian Home, at Jacksonville, Illinois, relates the experiences of the day. As many of our readers know, this Home was opened to the aged on March 4, 1901, and since that date 199 have found shelter and loving care within its hospitable walls. One hundred thirty-seven have been promoted to "Mansions in the Skies" and the present family numbers thirty-one. Residents of eighteen different states have been served. Now the story of its "Open House."

TWO perfect days were ordered in central Illinois "Special" and delivered as per order. The Jacksonville Home for the Aged looked more attractive than ever before, due to recent improvements made by the House and Grounds Committee.

By 10 o'clock, autos began to roll in, coming from forty-five different towns, bringing over four hundred people, many with their picnic dinners and ready to furnish their part in the continuous program. Every guest in the Home was able to see visitors; only two were in bed. All were dressed in their best "bib and tucker" and their rooms were "pinks of perfection." Each room was brightened by flowers furnished by the decorating committee and by an unusually generous gift of cut flowers from Harry Hoffman, a local florist. A profusion of wild flowers and plants brightened the halls and large rooms.

Then there was a new piano placed temporarily by Mrs. Powelson, of St. Joseph, Missouri, with a view to its purchase. Also a fine new grandfather clock, a gift from Mrs. Henry Meier, of Pasadena, California, who, as president of the National Benevolent Association came to Jacksonville in 1900 and, with Mrs. J. K. Hansbrough, secretary, and a loyal staff of local workers, established this Home for the Aged. Two members of this first board, Mrs. Lillian King, Jacksonville, and Mrs. R. Y. Duncan, Mt. Sterling, were present and recounted for the visitors "those first days."

A carton of homemade candy came from Liberty, Missouri, accompanied by the following note: "We hope you have a happy party. As we cannot be there in person, we would love to sweeten it up just a bit. Greetings from the Woman's Council." They received their invitation through the state paper, *Missouri Advance*, which gave the "Open House" wide publicity. Thanks, *Missouri Advance*.

Gifts of fresh fruit, canned fruit, quilts and clothing came from interested friends; also articles donated for a sale.

The small parlor on the first floor was filled with articles made by the guests or sent in by friends to be sold, and the proceeds used for an Allowance Fund. The guests had worked "like beavers," and this display astonished all of their friends. Mr. White, 86 years of age, whittled toy furniture out of cigar boxes, and Mrs. Hoffman, 83 and blind, made beautiful bead necklaces. There were quilts, cushion covers, guest towels, table scarfs, aprons, handkerchiefs, pin cushions, doilies, needle-books, iron holders, butterflies, rugs, artistic vases, toilet soap, display of old coins, candies that made the mouth water, potted plants, air plants, and last—postal card pictures of the Home made by Mr. Van Gorder who brought his camera with him when he came to be a guest. All of these things were pretty and useful.

We wish we might mention each number on the program but space does not permit. Suffice to say, it was a great success, no small part of which is due the gracious superintendent, Mrs. Mattie Redd.

The Jacksonville, Illinois, Home for the Aged and some of its guests

Reunion of Staff at Luchowfu, China

By LAURA LYNNE MAJOR

MY RETURN to Luchowfu has made our former missionary group complete. When we left under fire in 1927 it seemed impossible that we could ever all be back and calmly at work again. But here we are, eight grown-up missionaries and five adorable little ones. In the hospital are Dr. and Mrs. Corpron with Sonny and Baby Ruth. Mr. and Mrs. Goulter direct the religious education and country extension work. They have three beautiful little girls. Miss Wilkinson and Miss Collins are in Coe Memorial Girls' School, and Miss Teagarden and myself, living at the Social Center, are in evangelistic and religious education work with women and children.

There have been so many changes during these three years of absence I hardly know where to begin to tell about them. I think that which impresses me almost more than any other thing is the new attitude of the young people of the church toward the meaning of Christianity. They are no longer satisfied with passive church attendance, but are eager for some real service as well. They are glad to be known in the community as Christians. The fine group of twenty student nurses in the hospital is alive with this desire to make their training not only a preparation for a profession, but an expression of Christian service. Another group of young people is taking a course in Teacher Training, and eighteen are already teaching in the elementary departments of our church school. Others are helping conduct several free schools under the Mass Education Movement, each school being in session two hours a day for four months. Some are leading the children of four communities in playground activities. The high school girls sing in all the hospital wards once a week. And one group of young men is being trained as a church choir, with processional and special music every week. Unless you know the difficulties of teaching Chinese voices to do part singing, you have no idea the work this last effort involves on the part of their leaders, Mrs. Goulter and Miss Wilkinson! But the young folks are keen for it, and now the women are demanding a "singing class" too!

I really do wish you could see the elementary departments of the church school. I have visited a good many at home, and have seen mighty few which surpassed these. The boys' departments are at the church, the girls' here at the Social Center across the street from the church. The Cradle Roll would capture your hearts I know. According to all the "books" they are not supposed to come to Sunday school. But our babies all do—in the arms or on the backs of their big sisters or of the slave girls of their families. Only gradually are we succeeding in separating them, the little nurse maids to enjoy a class all by themselves, while the babies are in another room having a grand time with rocking horses, little swings, pictures and a light lunch. A mother of one of the babies is in charge of this group. The beginners have their own little department, too, and there are eight classes of primary girls, carefully graded, and three of juniors. I help in this department and enjoy it almost more than anything else I do. Last week one class dramatized a synagogue school as it must have been when Jesus was a little boy. They are learning the songs he sang and the Scriptures he knew, and are trying to learn to think about things and people as he thought about them. The department raised enough special Christmas offering to pay for a little poor girl's tuition in school for one year ($6.00) and had enough left to entertain all the very poor children of the community at a lovely, gay party. About 80 per cent of the children in all these elementary departments have come through the work of the playground here at the Social Center. The other 20 per cent are students from our Christian school. A great many more little girls of the community attend school than formerly. Primary schools have sprung up like mushrooms all over the city. There are at least four very close to us. This makes our work much easier, for most of the children can already read some when they come to us now.

As you have doubtless heard, the government now requires all schools to register, and strictly forbids any teaching of religion. At first this seemed like a serious blow but, at least in our city, it is proving a blessing in disguise. Our Coe Memorial Girls' School is working out a new program of religious education to be given outside of class hours. This is far superior to the former method of compulsory Bible instruction and the Christian faculty is working most enthusiastically on its preparation.

Dr. Corpron at last has his X-ray installed. The hospital has for weeks been crowded with wounded soldiers, beds full, and part of the time as many as forty lying on straw pallets on the cement floor, and happy to be there. These soldiers have been brought in from a city sixty miles west of us where they have been trying to clear out nests of bandits and communists hidden in the mountain fastnesses. It has been almost impossible for the soldiers to get at them, and recently a landing field for government planes has been made outside one of our city gates and a more successful attack will doubtless be made in this way. The location of our city in a level plain is one of our greatest sources of security. There are small groups of bandits who rob the villages about here almost constantly. But at least up to the present they have not been sufficiently numerous to threaten the peace of the city. Anyway, the reports that people bring in from the country do not sound very different from the ones I have recently seen in the papers from home.

I want to answer a question some of you have asked. Indeed we do have use for colored pictures, especially of children and flowers. Magazines now are full of beautiful ones. These cut out and mounted on cardboard or wall paper are most acceptable. And a bit of gay yarn or ribbon tied at the top to hang them by makes them doubly precious. We can also use the colored linings of envelopes in the work with children. And we like very much the colored pictures on the beginners and primary graded lesson leaflets. These do not need to be mounted. The children like to paste them on the covers of the little books they make in Sunday school. We cannot have too many of any of these. In mailing such things please mark them "Of no commercial value." Otherwise there may be duty to pay.

Our Indian Mission

RECENTLY pastors and members of missionary committees in our churches of the Yakima Valley were special guests at the Yakima Indian Christian Mission near White Swan. Representatives were present from the churches at Ellensburg, Selah, Zillah, Sunnyside and Yakima.

Mr. and Mrs. Dallas Rice, who assumed the superintendency of the Mission last September, are ably assisted by Mr. and Mrs Paul Shanklin. Mrs. Rice is matron for Indian girls and Mrs. Shanklin is matron for the boys. Mr. Shanklin superintends the Mission farm and Mr. Rice directs the religious education of the Indian boys and girls. All except two of the youthful Indians in the Mission, at present, are of school age and attend the public school at White Swan. The Mission furnishes for them a home with distinctly cultural and Christian influences.

The visitors were shown through the three brick buildings and about the farm. The work being done was described to them in detail and they were deeply impressed with the worth-whileness of it.

WILLIAM D. RYAN.

Yakima, Washington.

Doña Carmen

A Story of Self-Denial

By C. MANLY MORTON

IT IS NOT enough that a young man learn to support and direct his own life. He has not really become of age until he begins to think of himself as a part of the great brotherhood of those upon whose shoulders rest the responsibilities of sustaining and pushing forward the common social well-being.

Here in Puerto Rico we are not only trying to get our churches to think of sustaining the work here on the island, but we are trying to get them, even now while they themselves are being helped by mission funds, to feel an interest in and a responsibility toward the common task of world-wide evangelism.

The results of Self-Denial Week indicate that they are beginning to catch the vision. Our aim was an offering from every church and from at least 50 per cent of our entire membership. Both of these aims were reached and I have never seen our people more interested in a thing or more happy over results.

Of course the total amount is not large. The largest offering from any one church was $25.01, but in this offering 110 persons participated. Another little group high up in the mountains, a place where we have no building—not ever a bell or a hymn book—sent $2.34 given by twenty-five persons. The smallest offering from any church was fifty cents from another of our rural mountain churches.

But these amounts mean *real self-denial* for our people. That is the thing that makes us so happy over the offering. Let me just tell you of one case, and this case should be especially interesting to those who sent us used clothing and money for storm relief two and a half years ago. Doña Carmen gave thirty-four cents and she is not even a member of the church. Some folks may think that thirty-four cents is a small amount, but not if they knew Doña Carmen.

We first came in contact with her just after the devastating hurricane which so nearly wrecked our island two and a half years ago. At that time we were up to our necks in relief work. Friends in the States had been generous in sending us used clothing and some money. The best of the clothing we gave to the people as it was, but the odd-size garments and those that were badly worn, Mrs. Morton had cut up and made into garments for children. This served a double purpose in that it provided work for several women. Doña Carmen was one of the women employed. She had lost her house and everything with it. Her husband is a kind of jackleg carpenter. They got together a few old boards, and the Red Cross gave them a few hundred feet of lumber and a few sheets of zinc, but with it all there was not enough to complete even the very little house they had planned. There was no money with which to buy that which was needed. Carload after carload (during that period our little car was more of a truck than anything else) of old worn-out clothing we took to her and dozen after dozen of neatly made small boys' suits, little girls' rompers, waists, etc., we hauled away. Every time we paid her three dollars for making a dozen boys' suits (that is considerably higher than the factories pay) she carefully laid it away until she had enough to buy a little lumber or a little more zinc.

At last just as our material and money were being exhausted she finished her house and moved in. The last time we went to her for finished work she was living in the new home and she was so happy and grateful. The first Evangelical service she ever attended was on Mother's Day that year. We were especially invited to be present. The church presented Mrs. Morton with a wonderfully beautiful bunch of roses and representatives of various departments of the church expressed their appreciation to us and through us to the folks in the North who had made that work possible. Doña Carmen was there. She came timidly in and sank down in the very first seat she came to. On the front row was a whole string of boys dressed in suits she had made. They could not have been at Sunday school that day had it not been for those suits. She began to see the difference between the Evangelical people and the things they had done for the suffering people, and the Catholic church and its attitude to those who had lost all—many of them even hope.

Doña Carmen continued to attend the services. One Sunday evening she arose in response to the invitation and publicly confessed her faith in Christ as Savior and Master. She is now receiving instruction and will soon be baptized. Her children are in the Bible school and the whole tone of the home is very different from what it was.

When the self-denial offering was announced she asked for her envelope. On Easter Sunday she proudly brought her offering. It was thirty-four cents. She explained that at first she had put in twenty-five, and then had felt that was not sacrifice enough so had added nine cents more. Her husband has had no work for months. There are six children. She is the only support for the family and she, working from early morning to late at night, is able to earn an average of twenty-five cents per day. But thirty-four cents of that week's earnings went for world-wide evangelization. Who can say that that was not real self-sacrifice! And I have never seen a person more happy in making an offering or a person who seemed really to get more out of her religion.

Our 1,641 Christians in Puerto Rico, out of their acute poverty, gave a total of $172.92 as their self-denial offering for world-wide service. It may be that those few dollars will not really accomplish so much when placed by the side of the hundreds of thousands given by those who touch only their abundance, but the participation in that offering—the consciousness of having a part of their own selves out there in the distant places at work for the accomplishment of that for which their Master gave his all, is going to mean worlds to our people here in Puerto Rico. It is going to make our native churches stronger. It is going to make our Christians more Christlike.

The reason why Christianity is so formal and meaningless to many of those who pretend to wear his name is that they have never really dug down deep into their being and placed on the altar of God an offering of that which is vital and necessary to them. Doña Carmen did that. Our Puerto Rican churches did it and they are getting a fuller vision and an uplifting thrill out of their contact with Christ and a deeper understanding of his meaning to the world.

Observed Self-Denial Week

THE Women's Council of First Christian Church, McAllen, Texas, observed Self-Denial Week with a special service at the church in connection with the regular missionary program. The bringing of the gifts was preceded by a beautiful offertory service which included the recitative, "I Gave My Life for Thee." Then each woman came forward, one at a time, bringing her gift to the altar and stating what she had denied herself in order to make her contribution.

One woman said she was denying herself an Easter hat; another, a new pair of hose for her Easter ensemble; another, a wave-set and shampoo for the week. And then there was one member who stated that she had done her washing that week in order to put her dollar in. Later she had wondered if she was being fair to her washerwoman in preventing her from earning this amount at Easter time, and so, to make sure that she had done the right thing, she purchased a dollar's worth of groceries for the washerwoman, and thus denied herself two dollars. Perhaps the most touching gift was that of a woman who dropped a few coins into the basket and, turning to the audience, stated, "This almost means a loaf of bread."

MRS. G. LAYTON MILLER.

McAllen, Texas.

"We Shall Come Rejoicing"

JUST about a quarter of a mile from our bungalow in Pendra Road, India, a pure white temple silhouettes itself against the sky line. As it stands upon the highest hill of the locality it thrusts itself into our attention morning, noon and evening. At first it was only a Hindu temple to me, but now it is the symbol of the life story of a woman. Many years ago the news came to the ears of Mr. Madsen that in a village where we now have a school a woman was about to burn herself on the funeral pyre of her husband. Mr. Madsen interferred and threatened all who should take part in the ceremony with the most serious consequences of the law. The priest who was staging the affair told the woman that she could perform *sati* just as well by marrying him, which she did. For many years the couple served the temple on the hill. About ten years ago the priest was sleeping out one night when a panther that had killed eight people in eleven days happened along. Next morning only a part of the priest's body was found. The priestess raised the money to build a tomb over the place where his bed had been. Year in and year out she lives there, all alone, but faithful to the trust of the temple.

At Christmas time she was in attendance at one of the prize distributions at a nearby village school. At that time she whispered to one of us that she would never find peace until she acknowledged Jesus as her Lord. Again but a few days ago when the Junior Rani of the Zemandari died, the men in the procession were calling out "Ram satya hai" or "Ram is the truth." Instead of joining in their acclamations to Rama, she ascribed glory to God and to the Savior.

Glory to God, not alone for the great blessings, but for every blessing! I have been pleased to find a good deal of this spirit in the Pendra Road church. For instance, when we first came here and moved into our new bungalow, we had a dedication of the building. If churches are dedicated why should not Christian homes receive the same serious commitment to the spread of God's kingdom on earth. Scripture and prayer appropriately chosen and voiced set aside the building as a temple of helpfulness and cheer, not alone to the missionary family that was to reside there, but for the whole community. Those who had helped in the building were asked to stand up; first the masons and carpenters, then the cartmen and bricklayers, followed by the laborers, both men and women.

On a Sunday after the Christmas Agricultural Fair, Mulloo gave a special offering to the Sunday school because his milk cow had been declared the prize animal of the district, giving fourteen pounds of milk a day. Lately there have been several other thankofferings to God for the birth of a child or for recovery from illness.

K. L. POTEE.

Pendra Road, India.

"Marvelous in Our Eyes"

ABOUT thirty years ago during the great famine when I was in Harda District in the outstation Handia, a little lad, Ganga Ram, was found working on the road with his parents and only sister. It was a great famine time; a big relief work had been put on by the local government and work at that time was going on the road between Harda and Handia. The family seemed very happy in spite of the fact that they were facing such hard times. The boy, Gango Ram, was the family pet. As the famine progressed so did sickness because of undernourishment. The parents both fell sick and died. The boy, also suffering, was first sent to the Relief Works Camp Hospital and then to the Kheripura Mission Hospital. Soon he was sent to Damoh Boarding School. Ganga Ram never forgot the affection of his parents nor that of his only little sister, Narbadi.

And what had become of Narbadi? From the time he left the camp her whereabouts remained a mystery to him. As he grew older he thought more and more as to where she might be. Soon after Ganga Ram left the camp and was sent to Damoh, Narbadi, was taken by the Harda missionaries and sent to the Mahoba Girls' Boarding School. Here she was brought up and in time became the wife of the evangelist, Moti Lal, at Mahoba. The boy in Damoh knew nothing about it, nor did the missionaries have any idea of the relationship of Ganga Ram and Narbadi.

While in Damoh, Ganga Ram accepted the Lord Jesus Christ as his personal Savior. After some years of training in Damoh he was sent out to Harda to become the tongawalla (oxcart driver) for Miss Stella Franklin. He was glad to be in Harda again, and at once took up the search for his lost sister. He made inquiries in his own village near Agnas and surrounding villages but to no avail. In time Ganga Ram got married and is now working in Mungeli as House Father. He is the father of five nice children. All these years he has never forgotten his lost sister.

Last year Moti Lal was transferred to Takhatpur. As soon as Ganga Ram heard of Moti Lal and his wife Narbadi Bai he began to make inquiries. One day Ganga Ram and Narbadi Bai came face to face in Mungeli. She remembered her old home, her father's name, caste, etc., and their relationship was established. Each in turn had found a lost brother and a lost sister! Each had long, long stories to tell.

Who can describe Ganga Ram's joy and gratitude which he felt that day! How he thanked the heavenly Father for the mission's part in saving for him his only sister who was lost for thirty years!

"Surely it is the Lord's doing and marvelous in our eyes!"

M. J. SHAH.

Fosterpur, India.

Largest class of the twenty-four sent out from our Boys' High School, Tokyo, Japan. These forty-three graduates have taken the full five years' work. Thomas A Young (front row center) has been acting president since the death of President Ishikawa

Send Us Your Name!

WORLD CALL is anxious to give recognition to all churches which have held a Church School of Missions, or put on a missionary project of any kind during the past year. This recognition will be made in an early fall number, so an immediate response from churches which have this distinction, together with a brief description of their project, will be appreciated. Address the Missionary Education Department, United Christian Missionary Society, or WORLD CALL, Missions Building, Indianapolis, Indiana.

Bokecu—A Modern Lydia

By TOBITHA A. HOBGOOD

MANY years ago a little crippled girl came to live with the group of girls in a home kept by Mrs. Herbert Smith in the beginning days of the mission at Lotumbe, Africa. Bokecu came of a very prominent family, her father being one of the leading elders in the original village of Lotumbe. The old man had a large harem, his estate covering a big portion of the site now occupied by the mission station. His children, grandchildren, nephews and nieces are found today in all the villages in the Lotumbe *chefferie*.

Bokecu became interested in all that the white people had to teach. She soon learned to read and write and was baptized into the church. All through the years she has kept up her interest in school and has advanced farther than many of her friends. She became a devoted student of the Bible and this has enabled her to be of great assistance in the work of the mission.

For many years Bokecu suffered a serious affliction in her feet but in spite of this she was always cheerful and happy. Her voice is not the most melodious we have known, but her joy in singing is never failing, and she can be heard many times above the rest.

Even though Bokecu has not lived on the mission station for many years, she has always been closely associated with the work. She has been engaged in teaching in the school, serving as a Bible woman, and now as a deaconess in the church. In the early days of the mission at Lotumbe, Mrs. Smith taught a number of the girls to do drawn work. Bokecu was very skillful at this, and her work has greatly improved with the years. Many are the beautiful pieces of drawn work that have come from her hand, and this tedious work which might easily tax the patience of many of us has only strengthened her spirit and helped to keep her cheerful. She can always be heard singing at her work as she sits on the porch or cheerfully talking to anyone who comes near.

Two years ago Bokecu entered the hospital at Lotumbe. Ifake Jean, the head native nurse, under Miss Stober's direction, scraped her feet clear of all the diseased tissues. Since then she has had no trouble. Of course her feet will always be misshapen and a number of toes are missing, but she is so happy to be rid of the pain and sores, and never ceases to be grateful to those who helped her. Bokecu served six months as president of the women's missionary society at Lotumbe. We have never had a woman in the church there who had a deeper understanding of the Scriptures, I believe, and none more eloquent in giving her message to others. She is very patient and helpful in seeking out the sick and needy and comforting the troubled.

Many troubles have been the lot of Bokecu. Her own mother died many years ago. Then she loved an aunt almost as a mother, and she too died, as did her younger sister for whom Bokecu had so long cared. The sister left a wee baby, and all Bokecu's maternal instincts came to full flower in caring for this little boy. But her joy there was not for long, and she buried her hopes in a tiny grave when pneumonia carried him away after an illness of only a day or two. For many years she kept her aged grandmother who was blind. She had a small house, built largely by her own efforts, after having a man do the work too heavy for her. In this little hut the two lived, Bokecu coming to sew for the white women during the morning, and going to her garden and cooking in the afternoon.

A few months ago Bokecu was given the opportunity to show how deep and lasting is her faith. The old grandmother died and was buried in a manner befitting a Christian. Bokecu had a coffin made for her, paying for it with the help of one of the women missionaries. After the funeral her brother, a former Christian now fallen back into heathenism, told her she was welcome to a home with him always. He said that his wives would take care of her and treat her as a sister, but she must give up all her relations with the mission.

Now I am sure Bokecu longed for a home, with her brother always providing for her and the women to help her, after all her years of struggling and taking care of others. She thought the matter over seriously, because in Congo it is a serious thing to be forsaken by one's nearest living relative, as this man said he would deny any further relationship with his sister unless she accepted his offer.

Bokecu called in the leading women of the church, her sisters in Christ, and laid the matter before them, asking them to decide it for her. The women would not agree that she should go to her brother, and pledged themselves to take care of her always when she needed them.

It is customary in Congo when a near relative dies to go into mourning. It would take much space to tell of their fasting and mourning customs. Our Christians often wear dark clothes, or solid white, and do not attend church for a time, and many of them follow all the native mourning customs. Bokecu made many hearts happy, and set a splendid example to the Christians, by coming to church the Sunday following her grandmother's death wearing a pretty new dress of colors worn by the women all the time, and serving in her regular turn as deaconess!

Let us pray for Bokecu Maliya that she may have strength through all time to resist temptation, and may continue to grow in grace and faith, as she truly lives the Christ life among her people.

Linking Up the Day School to the Sunday School

WITH the young men who teach in the Boys' School in Wuhu, China, I am trying to build up a good boys' department in the Sunday school. We ask the boys to come to the church at 8:15 and play games with them for half an hour, then have twenty minutes for worship. They sing songs and repeat the Lord's Prayer, and we have some responsive readings and responsive prayer also. Then we have twenty minutes for a story, and I always have a picture for the boys to look at or some object to use. This morning I told them about Abraham leaving his home and going out to a strange country to worship the one true God, and how he built an altar and offered sacrifice the first thing when he had settled in his new home, and I had the stones there and built a little altar and the wood to lay on it. They seemed interested, and I think will remember it.

Then we divided into three groups. One teacher drilled them on memory verses, one had them dramatize the story and one directed them in handwork, cutting and pasting "Abraham's tent" and writing the words on the outside of it. Then the teachers changed from group to group until each group had had its memory work, dramatization, and handwork. During this hour I was teaching my class of young men—seventeen attended today.

Fifty-two of the boys in the day school came to Sunday school this morning. They looked so happy and interested and did not like to go away when it was time for church, but of course they are like children all over the world—they do not like to sit down and hear a grown person talk for a long time about something that they do not understand.

Such a Sunday school plan takes time and energy and work and planning. If there are a number of well-trained teachers it simplifies the task, but our teachers are untrained. I have to make all the plans myself, and help in carrying them out, but if I can keep this thing going for a year these teachers will be trained and happy in doing the task. I want to get a carpenter to make a sand table for us. Don't some of you want to send me some little figures of men and horses and cows and sheep and donkeys and camels and trees and such things that we can use in representing our Bible stories in the sand table? We don't have any ten-cent store here where we can go and buy such things. And I remind you again that I like all kinds of colored Bible pictures.

STELLA TREMAINE.

Wuhu, China.

The Campbell Club in Yale

First row seated, reading left to right: Mr. Cleveland, Wm. J. Lineback, Charles S. Marsh, Prof. John Clark Archer, G. D. Lessley, Raymond Baldwin, R. B. Montgomery; Second row: Luther S. Wilkes, Mesdames: Starn, Reynolds, Nilsson, Lundeen, Jacobs, Lessley, Wilkes, Prof. and Mrs. Ross Griffith of Phillips University; Third row: James V. Jacobs, Pat Hamm, Hugh James Sinclair, Wm. W. Wilson, Dwight Stevenson, Marion W. Nilsson, Levi R. Lundeen, Percy D. Snipes, Herman Patton, Mr. Carpenter, Errett S. Scott, Wm. Starn, C. W. Reynolds.

THE Disciples of Christ taking work in Yale Divinity School during the year 1930-31 number forty-one. This is second place of the nineteen denominations represented. The Disciples in this school band themselves together into a club known as the "Campbell Club." This furnishes occasion for the students to get together in a social way and know each other better. At the present time the club has a membership of eighty.

Every year, soon after school has begun, the club receives an invitation to spend an evening at the home of Professor and Mrs. John Clark Archer, our faithful sponsors and true friends of every man who enters Yale. At this first meeting of the club, time is spent in getting acquainted. Every one gives a simple statement, telling who he is, where he came from, what college he represents, and how long he expects to remain in Yale. At the present time Bethany College boasts of more men in Yale than any other school in our brotherhood. Cotner College is second and Phillips University third.

During the school year the following speakers addressed our club: Marion Stevenson, Robert M. Hopkins, C. M. Yocum, President Cloyd Goodnight, Mr. and Mrs. P. D. Snipes, and Ching-San Shao. Mr. Snipes and Mr. Shao are students in Yale and members of our club.

There are 49 men graduating this year from Yale Divinity School with the B.D. degree, and of this number 12 are Disciples. They are Lawrence W. Berry, Virgil L. Elliott, John A. Farr, James V. Jacobs, G. Dillard Lessley, William J. Lineback, Charles S. Marsh, Marion W. Nilsson, Errett S. Scott, Hugh J. Sinclair, Percy D. Snipes, Luther S. Wilkes.

The officers of the Campbell Club elected for the school year 1931-32 are: president—Dwight E. Stevenson; vice-president—John Paul Pack; secretary-treasurer—William E. Starn; corresponding secretary—Levi R. Lundeen.

—GEORGE DILLARD LESSLEY.

New Building Dedicated at Hazel Green

By MRS. F. M. RAINS

"GIVE to the world the best you have and the best will come back to you." So runs the motto of the class of 1931 at Hazel Green Academy, Kentucky, hand-lettered by one of the members of the class and hung amid the class colors of rose and gray in the center of the platform of the beautiful auditorium in the new school building. Of the ten graduates only two were girls and all are planning to go on to college. This was the fifty-first commencement of Hazel Green Academy and from her halls have gone out those who have become preachers, teachers, missionaries, business men and successful farmers. "Where we find a path or make one," the inscription on the signboard leading to Hazel Green, seems to be the motto of those who are served by this school.

Preceding the commencement was the dedication of the school building erected on the site of the girls' dormitory which was burned more than a year ago. A. F. Wickes of the Bureau of Architecture of the church erection department of the United Society drew the plans for the new building and Henry A. Stovall was the guiding genius who made his dreams come true. The able corps of workmen and the scholarship boys of the school took pride in making the money go as far as possible. It is estimated that 95,000 bricks, all made by hand, 100 tons of rock and 1,000 feet of lumber were used in the building, all got out on the place. The beautiful and substantial furniture was also made by the workmen.

In the Christian Church of Hazel Green there is a missionary society of thirty women, many of them with children in the school. This society provided the lovely green curtains which add so much to the beauty of the auditorium and served a good purpose as the plays were put on during commencement.

The laying of the corner stone was an impressive ceremony, as a number of articles and statements were placed in the box, among them a copy of the New Testament, presented by Jesse M. Bader on behalf of the United Christian Missionary Society.

Mr. Bader delivered the address at the dedication of the building and also at the commencement, both of which were appropriate to the occasion and well received by an audience which filled the building.

A Christian Funeral in a Non-Christian Land

By LYREL TEAGARDEN

THE death of Yang Shao-Nan, principal of the Coe Memorial Girls' School, Luchowfu, China, which occurred just a week before Christmas overshadowed with sadness the entire Christmas season. Mr. Yang's death was sudden and unexpected, following an operation. Mrs. Yang and the youngest son were the only members of the family in Luchowfu at the time. Four of the children came from a distance as soon as word of their father's death reached them. Funeral preparations for one of such prominence as the principal of a school were, of course, very elaborate. Scores of banners were written and presented by institutions and individuals. There were wreaths of evergreen and artificial flowers and many gifts of money and cloth.

A service was held at the Coe Memorial School the day after Christmas. At this time the walls of the large assembly room and those of the two reception rooms were draped with the banners and cloth that had been presented. Speeches were made honoring the memory of the deceased, and appropriate songs were sung by the students. The next day all those who had made gifts paid another visit to the memorial hall and went through a formal ceremony in the presence of the Yang children, who were dressed in picturesque costumes of sackcloth. Dinner was served to all the guests, caterers having been called for the occasion.

The following day, Sunday, was the day of the funeral procession, when the coffin was carried outside the city and left in a building hired for the purpose until spring, when traveling is more certain and it can be taken to the family burying ground in Nanking. The procession was one of the longest and most elaborate that Luchowfu had ever seen. At the head of the procession was a military brass band, followed by a horde of small street urchins carrying the banners. The family of the deceased hired these ragamuffins as a bit of charity customary on such an occasion. The children walked two by two in an orderly procession. The white banners on which were written the black Chinese characters made a fine showing. Next came the wreaths carried by a group of students, also marching two by two. The rest of the student body followed. The students were dressed in school uniform—long black garments—over which were long bands of white cloth as a sign of mourning. The students were followed by friends and acquaintances of the family, including most of the church members, wearing as badges of mourning strips of white cloth and white paper flowers. These people also walked two by two. They were followed by a shrine-like covered frame containing a life-sized portrait of the deceased and carried on the shoulders of coolies. The sons walked behind a triangular white screen, shielded from the gaze of onlookers. Each son was supported and assisted along the road by an attendant. Mrs. Yang, the widow, rode behind her sons in a closed sedan chair. Then came an empty chair to represent the daughter-in-law in Hankow, and after that the youngest daughter, also in an enclosed chair.

Last of all came the coffin shrouded in elaborate draperies. The procession extended through the entire length of one of the main streets of the city. All along the way both sides of the streets were lined with multitudes out to see the procession. The building where the coffin is resting temporarily is on the river bank with a large open space at the rear. Here the procession halted and divided into two lines between which passed the chief mourners and the coffin. There was a brief ceremony—a hymn, a prayer and a few words by the pastor—after which the coffin was carried inside. Before the crowd returned to the city all the badges of mourning were removed and the return trip was made in informal groups.

Good Record at Colegio Ingles

THE final examinations of the Preparatory Department were held in the Colegio this year, since with the granting of our Degree of Autonomy by the State Congress it is no longer necessary to send our students to the University of Mexico for examination. All of the students of the second year passed in all subjects. The students of the first year did a little better than we had expected, but three or four of the poorest failed in several subjects each. We are quite content with the results of these, our first examinations under the new system.

The Primary examinations were held the following week. The visiting examiners were very sympathetic and were well pleased with the showing made by our students. Very few students were failed, and all of the sixth year pupils received their certificates.

Our closing exercises were held October 31. Because of the extreme cold it was impossible to hold this fiesta in the gymnasium as we had planned, and although we used our largest salon, it was jammed to the doors. The effect of the program was somewhat spoiled by the overcrowded condition of the hall, but I think that people were well pleased with the performance of the youngsters. After the program the Director General of the State Schools presented the certificates and prizes, and later he told me that he was highly pleased with the work of our school, and that he had been hearing excellent reports of us from many different sources.

The Gold Medal for perfect attendance went to Mariano Romero of the sixth grade, and five other boys also received books as premiums for never having missed a day, nor having been tardy. Ofelia Ramirez received the Gold Medal for the best student of the Preparatory Department. Mariano Romero was the recipient of the scholarship offered to the best student of the sixth grade and Mario Tello received a half scholarship. Twenty-six were graduated from the sixth grade and eleven from the kindergarten.

H. T. HOLROYD.

San Luis Potosi, Mexico.

Sunday morning church group, Japanese Christian Institute, Los Angeles, California

Year-End Activities in Our Colleges

Artist Granted Honorary Degree

MRS. MARTELLA Cone Lane, professor of art in California Christian College, Los Angeles, was honored with the degree of doctor of fine arts by Cotner College at its commencement exercises. Mrs. Lane was a student at Cotner from 1893 to 1895, and holds a diploma in art signed by D. R. Dungan, the first president, and by W. P. Aylsworth, one of the founders of the college and for many years its president.

Mrs. Lane is recognized as the greatest painter of the California redwoods. Her paintings of these giants of the forest hang in almost every public building of consequence in California, including the governor's mansion at Sacramento. In competition with artists of national repute, she won the first prize and medal at the California state fair at Sacramento.

In thus honoring Mrs. Lane, Cotner adds her name to the list of a selected few institutions which have granted the degree of doctor of fine arts. Only nine persons have received this honor in the United States during the past ten years.

A letter from Principal W. Robinson of Overdale College, Birmingham, England, to Dr. J. C. Todd, of the Board of Education, brings the sad news of the death of their professor, Joseph Smith, lecturer in the Old and New Testaments, Greek and Hebrew. Principal Robinson writes: "Just now we are suffering under the sense of a tremendous loss. Professor Joseph Smith died suddenly Saturday, May 9. It is a terrible blow. We have no one who can fill his place. He was unique in every sense. I cannot really convey to you what his passing means. I am just desolate. We had hoped to have him with us for at least another ten years."

Our forces in America join in sympathy with Overdale College, Principal Robinson, and the family and friends of Professor Smith.

Randolph Team Ranks High

The Randolph College Kittens, girls' basket-ball team, were eliminated in the quarter finals of the National Girls' Basket-ball Tournament, held in Dallas in April, by the team which won the national championship. They made more points against the winning team than were made by any team in the tournament. Three members of the Randolph team were placed on the All-American team.

The Kittens have had a splendid record for several years. In 1929 they won first place in the Southern Open A. A. U., defeating there the national champions. Last year they won third place in the Southern Tournament and also third place in the National Tournament.

Drake Educators Honored

The University Club of Des Moines honored the thirteen members of the Drake faculty who have served the university twenty-five years or more at a dinner at the Hotel Fort Des Moines on May 20. Nearly six hundred persons attended the dinner, including leading educators of the Middle West. Dr. Robert Maynard Hutchins, president of the University of Chicago, was the principal speaker.

One of the features of the evening was the presentation to the honor guests of special copies of the Golden Anniversary *Quax*, the university annual, into which were bound congratulatory messages from a number of prominent educators.

The veteran professors, in the order of their seniority, are: Dr. L. S. Ross, Professor C. N. Kinney, Professor Sherman Kirk, President D. W. Morehouse, Dean W. F. Barr, Professor A. D. Veatch, Mrs. Ella Ford Miller, Professor Lewis Worthington Smith, Mrs. Zoe W. Seevers, Dr. F. I. Herriott, Professor I. F. Neff, Dr. O. B. Clark, and Mrs. Gertrude H. Nourse.

Bethany College

Dean A. C. Workman has been granted a leave of absence for the coming year after a quarter century's service as professor of chemistry at Bethany College, and ten years as dean of the college. Dr. William Kirk Woolery, head of the history department, has been appointed acting dean. A new professor will be selected to head the department of chemistry.

Landscapers are now working on the grounds surrounding the new Phillips Hall, girls' dormitory. The building, which has just been completed, is one of the purest types of Gothic architecture in the eastern section.

Dr. Alva W. Taylor of Vanderbilt University spoke at the last forum of the year, Sunday, May 2. His subject was: "Unemployment and the Church."

Butler University

The resignation of Dr. Robert J. Aley as president of Butler University was submitted to the board of trustees early in May. Dr. Aley has been president of the institution since 1921. He has been engaged in educational work for many years and now expects to devote his time to writing and the enjoyment of well-earned leisure. At the request of the trustees he will continue to bear relation to the university, as president emeritus. His successor has not been named.

Butler is also losing her chaplain, Thomas W. Grafton, who resigns from both his position at the university and the pastorate of the Northwood Christian Church, Indianapolis, to make his home in Los Angeles. Mr. Grafton has been connected with the ministry of the Christian Church in Indianapolis for nineteen years, having served the Third Christian Church from 1912 to 1927, when he assumed the chaplaincy at Butler and the pastorate at Northwood.

Through the generosity of William G. Irwin of Columbus, Indiana, the college of religion announces three prizes to be awarded to students in the college for papers written upon the subject: "The Significance of the Restoration Message for the Present-Day Religious Situation." The first prize is $100, the second $50, and the third $25.

Three hundred twenty-nine seniors were graduated at the 76th annual commencement exercises on June 15. Dr. Stanley A. Coulter, former dean of men at Purdue University, was the commencement speaker.

For the first time a coed has been elected president of the Butler student council. This, the highest student honor, has gone to Miss Elma Rose Sailors of Kokomo, Indiana. Miss Sailors will preside over student activities for the coming year.

The girls' basket-ball team of Randolph College, "The Kittens," three members of which were placed on the All-American team

California Christian College

Dr. Theodore G. Soares, professor of ethics, California Institute of Technology, delivered the commencement address at California Christian College on June 12. One of the most interesting events of commencement week was the dramatization of President C. F. Cheverton's book, *When Kings and Prophets Held the Stage*, a presentation of the story of the Old Testament.

The college has recently received from Charles C. Chapman the gift of a hymn book published by Alexander Campbell, Barton W. Stone, Walter Scott, and J. T. Johnson at Bethany, West Virginia, in 1834. The book has been added to the collection of old books and Bibles presented some years ago by Mr. Chapman.

Cotner College

L. C. Anderson was inaugurated as president of Cotner College on May 26. Mr. Anderson has served the college for two years, first as professor of New Testament Literature and Interpretation, later as acting president, and during the past year as president. He is a man of broad sympathy genuine scholarship, and outstanding administrative ability. The subject of his inaugural address was: "The Educational Task of the Church-related College."

Culver-Stockton College

The Diamond Jubilee Commencement activities, making the seventy-fifth year of Culver-Stockton College, were held May 19-26. High points of the calendar were the May Fete, the presentation of "Smilin' Through" by the dramatic club, the Seventy-fifth Anniversary Commemoration by President John H. Wood, the baccalaureate sermon by W. Garnett Alcorn, minister of the First Christian Church, Fulton, Missouri, and the commencement exercises at which the address was given by Dr. Herbert L. Willett, Chicago. Dr. Willett gave the commencement address twenty years ago when Mr. Alcorn graduated from Culver-Stockton. President Wood bestowed the Bachelor's Degree upon thirty-six graduates. Three honorary degrees were given, that of Doctor of Laws to Keith Vawter, Doctor of Letters to Benjamin Lyon Smith, and Doctor of Divinity to W. Garnett Alcorn.

A chapter of the American Association of University Professors has been installed at Culver-Stockton, with a charter group of seven.

Drake University

Two hundred forty graduates received degrees at the semicentennial commencement at Drake on June 8. Dr. E. S. Ames of the University of Chicago delivered the commencement address. The baccalaureate sermon was preached by Dr. A. E. Cory, director of the Pension Fund, and Dr. W. A. Shullenberger of Indianapolis presided as toastmaster over the Golden Jubilee banquet.

A "Victory Bell," purchased through popular subscription, was hung in the chapel tower during the semicentennial celebration. The bell, which weighs nearly a ton, will be rung at the beginning and close of each school day and for chapel each Tuesday and Thursday, but its primary function will be the celebration of Drake athletic victories.

Susan Glaspell, winner of the Pulitzer play prize for 1930, is a former Drake student, having received her Ph.B. in 1899. She is an author and playwright of note. The winning play is "Allison's House."

Lynchburg College

Dr. G. Edwin Osborn of Richmond, Virginia, delivered the commencement address at Lynchburg on June 9. The baccalaureate sermon was preached by Dr. P. H. Welshimer of Canton, Ohio.

The college chorus of forty voices gave a program during the Chesapeake Area Convention of Disciples of Christ at Richmond, Virginia, at the annual Lynchburg College banquet held in connection with the convention.

Miss E. K. Cochran, who resigned her position as dean of women last year to study at the University of Virginia, has been awarded a senior Du Pont Scholarship at the university for the session 1931-32, in recognition of the work she has done as a graduate student in the department of education. However, Miss Cochran has decided not to avail herself of the scholarship, but to carry out her original plan of returning to Lynchburg as a full-time teacher. She will be assistant professor of education the coming year.

Phillips University

On Wednesday evening, May 20, occurred the annual ordination of the ministerial graduates of Phillips University. They represented seven congregations in various states. The baccalaureate sermon for the graduating classes of all the colleges was given by Dr. Frank M. Lowe, minister of the Central Christian Church, Wichita, Kansas. The Hon. L. E. Phillips, a director of the Federal Bank, Kansas City, and vice-president of the Phillips Petroleum Company, Bartlesville, Oklahoma, was the commencement speaker. More than one hundred degrees were granted, the Bible College conferring twenty-six A.B. degrees and twenty-five higher degrees. The university conferred the honorary degree of Doctor of Laws upon Mr. Phillips and that of Doctor of Divinity upon Chaplain Frank Lash of Annapolis.

Among recent visitors who have addressed the student body are J. C. Penney, founder of the Penney Stores, Gunter Berg, national secretary of the Boy Scout movement, and President Alva Ross Brown of Johnson Bible College.

During the pre-Easter campaign Phillips ministerial students gained 453 additions to their churches, most of which were by baptism.

The University of Chicago Press has recently issued a book, *Impressions de Voyage*, by Alexander Dumas, edited by Dr. H. V. E. Palmblad, professor of French at Phillips. The book has been introduced for class use in several universities.

Randolph College

Joseph Keevil, who met his death in an automobile accident while returning to his home in Marfa, Texas, from the Texas state convention, was to have been the new president of Randolph College, succeeding T. T. Roberts who recently resigned. The election of Mr. Keevil took place at a meeting of the board of trustees of the college during the state convention. Mr. Keevil was acting president of the college in the summer of 1925, and also served for a time as field secretary. The last service rendered by him was raising his voice in the state convention in the interest of Randolph College. The college and the young people of west Texas have lost a great friend.

The college conferred the honorary degree of LL.D. upon the retiring president, T. T. Roberts, at the commencement exercises in May. Dr. Roberts was also honored by the Rotary Club of Cisco by the presentation of a silver pin and honorary membership card.

Texas Christian University

Resources of Texas Christian University have increased from $626,000 in 1915 to $4,045,537 in 1931, according to the annual report of President E. M. Waits to the Texas state convention. During the same period the enrollment has increased 443 per cent and the faculty has been increased 473 per cent.

A grant of $1,000 has been made by the Carnegie Foundation to Weir McDiarmid, Fort Worth, for the study of library science at the University of Chicago. McDiarmid received the M.A. degree from T. C. U. in 1930 and the past year has attended Emory University, Atlanta, Georgia, on a $1,000 fellowship granted by that institution.

One hundred sixty-seven degrees were conferred by T. C. U. at the 58th annual commencement exercises on June 1.

Ten scholarships, valued at $150 each, have been announced by the university as available to graduates of Texas junior colleges. Any junior college graduate in the upper third of his class may apply.

Transylvania and College of the Bible

The faculties of Transylvania College and the College of the Bible recently adopted what is known as the "New Transylvania Plan" to become effective next fall. The plan contemplates new emphases designed to personalize the work of the colleges. Each student will have a faculty adviser whose duty it will be to guide him in the selection of courses with reference to his interests, ability and needs, and to aid him in finding his place in the college community. More attention will be given to the social, recreational and spiritual life of students, and to the participation in intramural sports and physical activities by the average student. Instructors will be encouraged to emphasize intellectual independence in contrast to class routine, and ambitious and interested students will have the opportunity of earning credits for certain informal work in addition to the formal minimum essentials.

Speaking of Books

Portrait of a Chinese Lady

ONCE in a long time is found that rare person who holds the "Open Sesame" which gains his entrance into the hearts and thoughts of people of an alien race. Rare too, is the person who can write delicately, sensitively, charmingly, and withal vigorously, of the thoughts and feelings of such a people. In this volume one finds the two in combination. Lady Hosie takes one wandering through new China, not so much a country as a people. One finds oneself wishing for the magic of insight and understanding which makes her at home alike with statesman and wharf-coolie, Manchu princess and boatman.

One thread runs through the book, coming into view again and again, the repeated encounters with Mrs. Sung, the Chinese lady whose portrait the book is. And as one lays the finished volume aside one feels that somehow one has glimpsed more than a faithfully drawn portrait, that one has been looking at new China in the hearts and ideals of some of its loveliest women.

It is a book one cannot afford to miss. One of those books which one picks up again and again opening it at random to read once more the graphic incidents which interpret a changing China, to picture once more a China quite different from the yellow-muddy China of the old school geography, and to be helped by the pervading sense, unconsciously revealed by the author, of a depth of Christian experience, meeting not an alien but a kindred race in love and friendship. Cloth. Net $5.00 (1930).

GRACE W. MCGAVRAN.

Jungles Preferred

FIRST impressions are said to be the most thrilling and lasting. In her book, *Jungles Preferred,* Dr. Janet Miller has set forth very vividly the impressions received from the time she sailed to Congo, on through the three years of her first term of service out there. From the day the ship sailed from old Antwerp on to picturesque Teneriffe in the Canaries, and down the coast to Banana Point at the mouth of the mighty Congo where the native boys were brought alongside in the barge and loaded onto the big ship to help discharge cargo at Boma and Matadi, the story moves rapidly.

Dr. Miller takes us with her in a most interesting way up the Congo and Kasai rivers on the small mission boat, spending five weeks en route, a part of that time stranded because of low water. After finally reaching their station by means of steamboat and ancient motor truck, we find her at work very soon in the hospital at the older station of the M. E. C. M. Membo Uyama. Later she goes on to Minga where she spends the remainder of three years in a very full, happy service.

It is obvious that Dr. Miller is a keen observer and an interested student of native customs and folklore. She gives us many vivid incidents portraying the superstitions and habits of living of the jungle folk. The witch doctor and his practices have a prominent place in the stories she tells—probably because of her own profession, but more likely because of her inherent interest in native customs. Animals as well come in for much realistic discussion, and we find ourselves greatly intrigued by the stories told by the native hunters who know the forest and its inhabitants so well.

Jungles Preferred should prove very thrilling to those who have not been in Central Africa, and very interesting to those who have lived there. Every step along the way is so familiar to one who has been in Congo in missionary service for many years, that it is a real pleasure to read the impressions gained by a newcomer. We are glad this book has been written because we feel that it will help outsiders to know and love the Congo folk, and that it will bring before the Christian people such a vivid picture of the suffering and need of the children of the forest as to make them realize more keenly how much they need the Light of Christ's Gospel. Cloth $3.50.

TOBITHA A. HOBGOOD. (MRS. H. C.)
Missionary to Africa.

Gods of Wealth and War

"THE scene is my native land of China. More definitely it is in her great Western province of the Four Streams, that is in our own tongue Sze Chwan. It is in this region that the haughty Himalayas, having tried in vain to reach the Heavens, at length come tumbling down from the turrets of Tibet to form plains and plateaus for my people. There as a last attempt at altitude stands the far-famed sacred peak of the 'Beetling Eyebrow,' Mount O-mei.

"My people had long lived here in the shadow of this mountain. Gardens, rice fields and orchards yielded bounty to us and made our valley a place of peace and prosperity. The gods had been kind to us. Then, one never-to-be-forgotten day, while my cousin Wong Yung and I sat with our old teacher Tang the sky was darkened by a whirring cloud—the locust plague was upon us. Fight as we would they overcame us and our fertile valley was soon desolated. Following that came the dire scourge of dysentery and after that a violent fever. Among the sufferers was my young cousin May-Fay, a beautiful fairy-like girl. When our home remedies, the instruction from the ancient books, and even our Taoist sorcerers failed we took her on a pilgrimage to the nearest sacred mountain. But poor May-Fay was no better and finally we consented to try the white foreign doctor in a great hospital nearby. She was cured!

"As though the gods had not tried us enough now came an ill-assorted gang who made an accomplice of my cousin Wong, killed my warrior uncle, stole his money and finally revealed their real purpose when there came a cavalcade of soldiers headed by Brigadier Bow and called a unit of the Re-Organization Army. They were Bolshevists and began destroying, slaying, dispossessing our people of their property. I cannot tell you all that followed, how I was nailed into a coffin with rats to gnaw me, how I escaped, and time after time was captured, treated with inhuman cruelty, of the kidnapping of May-Fay and of all the terrible years that followed. At last our valley was purged of Brigadier Bow and his army. Other parts of China are still war-ridden, bandits still pillage and kill, but with us is quiet and prosperity. The best of the old and the new are combined. Christianity is proclaimed and lived."

This newest book of Dr. James Livingstone Stewart, the *Gods of Wealth and War,* is written in the first person as though told by a Chinese youth. It is a tale of modern China and its theme centers about the thought of "wealth's the goal and war's the way." There are hair-raising, breath-taking pages as well as happy home glimpses, young love, student life and the work of Christian missions. The book is well worth your while and will hold your interest to the end. Dr. Stewart is the author of those widely-read books *The Goddess of Mercy* and *The Laughing Buddha.* Cloth $2.00.

EDITH EBERLE.

Behind Mud Walls

BEHIND MUD WALLS is an interesting and well-written account of a somewhat unusual experiment in mission work. The writers set themselves to find out conditions of and to gather facts concerning the intimate village life of India. They immediately found themselves confronted with the impossibility of getting the information required in the way they had expected to do—i.e. by visiting, asking questions and making observations. So they just settled down to live in the outskirts of the village. And this book is the story of what they found out about their neighbors. This was done through the working out of the biblical command to "love thy neighbor as thyself"—it could not have been done in any other way.

The book is a true and vivid account of Indian village life. To those of us who over a long period, spent several months of each year in living alongside Indian villages, the descriptions are delightful and so correctly are the conditions mirrored that one lives again through the days

when one's heart was wrung on account of the sorrows and oppressions of the women and the outcastes, or when again humorous incidents helped us to laugh together and so cement our friendships.

Mrs. Wiser tells of her husband's dismay when their village friends will take no refusal, but insist that he come to give remedies to a sick bullock. She tells too of their attempts to help the villagers by making it possible for them to breed better cattle, and all the difficulties that ensued, till finally only by following the Indian custom for the care of sacred bulls, was the plan made a workable one. She tells of the laws and their working out, of landlords and their ways.

The book is most informing, and also very readable. And though not written for a "study book," it would be well worth while for anyone or any group who wish to really get to know Indian rural conditions.

The kindly understanding of Indian conditions which both Mr. and Mrs. Wiser show, which conditions to a foreigner are apt to look not only strange and uncouth but often actually wrong—is very satisfying. Cloth $1.50.

HELEN A. MCGAVRAN. (MRS. J. G.)
Missionary to India.

Sindiga the Savage

FORTY miles south of the equator in Central Eastern Africa stands a mighty precipitous cliff, Manga or the "Great One" under whose shadow lived the Gusii tribe. One of the favorite sons of the Gusii was Sindiga around whom this story is centered. The story reveals native life before the coming of the white man, the white man's advent and the changes to follow. Sindiga did not at first distinguish between civilization and Christianity—he hated and resented both, believed all white men alike in manners, morals, and love for money. But contact brought changes in his attitude and a gradual stirring of desire to know more of the white man's God. He finally accepted Christianity and became Sindiga the Christian.

Of this book, *Sindiga the Savage,* the author Eric A. Beavon, says: "I have called my story a romance. I believe it is the first East African romance to be written in which the leading characters are natives of Africa and white people merely figure in the background. Soon it will be impossible to write such a story without asking readers to carry their minds back several decades to an Africa which only our grandparents knew; but the happenings herein have to do with our own time, and Sindiga is the contemporary of every reader. Africa's problems are our problems. The social, political and religious questions agitating Europe and America are being discussed in less technical language and with greater freedom by the Kaffir in his krall. The extraordinary customs herein described are still practiced by those natives who have not yet come under the influence of missions. The wise reader will not expect an African's life to be as full of entanglements and heart-rending episodes as popular novels depict our lives to be; nor will he expect life to move along quite as rapidly as in a land of express trains, airplanes and telephones. Nevertheless, all is not corn-growing and cattle-herding in Africa. Work and play, love and war, marrying and giving in marriage you may expect; and when you have read the book through, your interest in primitive peoples of the world will have been enhanced, I trust, by your acquaintance with Sindiga, and the sons of the 'Great One.'" Cloth $2.00.

EDITH EBERLE.

The Pool of Sacrifice

THE Pool of Sacrifice by Josephine Hope Westervelt, is a story of adventure in Central America. The story opens with "The Pig-Skin Special," a train carrying the football team and students of a certain college to the biggest game of the year, and a home-keeping little lady who is suddenly swept into their midst. Young people fill the pages of the book and their varied activities center about a young man who is caught for a time into the gay life of a frivolous group only to find himself turning to the more serious-minded students who are preparing for Christian service. A business trip into Central America plunges him into a variety of interesting and exciting adventures from which he returns home to prepare himself for missionary service. First thing you know several of these college young people have mated and are busy in missionary service in Central America.

The book is written especially for young people who have their life work before them, but appeals to all ages. It is highly informing, entertaining and presents a high idealism in a setting of adventure. Cloth $1.50.

EDITH EBERLE.

The following descriptive paragraphs reveal other interesting and worth-while missionary reading books.

Christ Comes to the Village, edited by Mary Schauffler Platt. This book is the new study book for women and young women. It is a study of rural life in non-Christian lands and in an informing and entertaining fashion reveals conditions among women and children in thousands of small villages. The several chapters are written by well-known authors and missionary leaders. Cloth $.75; paper $.50.

The Rural Billion, by Charles M. McConnell. Of the world's total population of nearly two billion, more than one-half are living on farms and in villages. What are the churches and their missions doing to extend and enrich Christian service among the rural peoples? It is a stimulating book of stories of men and women the world over who are preaching and teaching the gospel as they help to re-make rural life. This book is the interdenominational foreign mission study book for adults and young people. Cloth $1.00; paper $.60.

The Challenge of Change, by Dr. John M. Moore. "What Is Happening in Home Missions," based on the findings of the Washington Home Missions Congress, is the theme of this book which is the interdenominational home missions study book for adults and young people. Cloth $1.00; paper 60 cents.

God and the Census, by Robert N. McLean. In this original and interesting book Dr. McLean tells how the home missionaries for more than a century have been working at great cost on our advancing frontiers. The book is rich in stories of daring men and women who have been the pioneers of the gospel in every part of America. The book, as revealed by the title, carries the idea that in our counting or "taking the census" God is too often forgotten. Cloth $1.00; paper 60 cents.

Roving With the Migrants, by Adela J. Ballard. A short and fascinating reading book which pictures the migrating procession roaming over the states, harvesting the crops and working in other seasonal labor fields. Paper, 50 cents.

Treasures in the Earth, by Fred Hamlin. A book of interesting stories about Christian leaders, both missionaries and nationals who have helped the rural peoples of the Orient, Africa and Latin America in improving the conditions of their lands and villages and who at the same time have brought them the Christian gospel. Cloth, $1.00; paper 75 cents.

The Adventures of Mr. Friend, by Harold B. Hunting. A series of short engaging stories based on the work of real persons who have brought happiness and larger opportunities into the lives of whole families throughout America. Cloth, $1.00; paper 75 cents.

The Gospel and the Plow, by Sam Higginbottom. This book which has recently been re-issued is an interesting account of the author's experience in agricultural work and evangelism in India. It fits in particularly well with the year's mission study theme and is an especially entertaining book. Cloth, $1.00.

The Bantu Are Coming, by Ray E. Phillips. A story of a backward people coming suddenly into contact with civilization, the confusion which results and the qualities of leadership which are developed. The resulting sharp conflict with the white race is also revealed. This book of South African life is well worth reading. Cloth $2.00.

God in the Slums, by Hugh Redwood. "A book of modern miracles" it has been called. It tells in a wonderful way of the work done in redeeming men by the Salvation Army in the slums of London. The author is a trained journalist who reveals with skill and vividness his own association with these workers and the masses of people with whom they labor. It is a profoundly moving book and grips the reader. Cloth, $1.25.

(*Continued on page* 46.)

Missionary Organizations

August program for the Woman's Society, the Young Matron's Society and the Business Woman's Guild.

Devotional theme for August meeting: *A Sense of Values.*

Topic for August: *World Adventuring Through Books.*

Possible Alternative Topic: *The Church in Small Town and Countryside.*

The Book Program

THOSE societies wishing to make August a preview of the important books to be studied and read by members of the organizations during the coming year will find their principal help in this issue of WORLD CALL, on the page "Speaking of Books." On this page will be given book reviews which may be assigned to different members of the organization for short talks in the meeting. On the page are indicated clearly the books which are to be studied in connection with the general interdenominational theme, "Rural Life Around the World," as well as a number of interesting reading books which have come from press in the last few months.

Among the leaflets provided for those who have ordered them there are three copies of a playlet based on the new home mission study book, *God and the Census,* by Robert McLean. Miss Hazel Harker, formerly both a foreign missionary and a home missionary, is responsible for this playlet. It is provided for the use of three women characters, and should be the culminating event on the program.

There will be reading lists including many of these books, but with others added, provided in the June or July *Missionary Organizations Bulletin.*

The Rural Life Program

AFTER the May issue of WORLD CALL was planned as the "town and country church" number, it was felt that many of the organizations would like to make the August meeting one of study on the opportunities presented in this field. Therefore a suggested program which may be used as an alternative to the book program was worked out, and is available in leaflet form for those who have made an order for the six months' supply of leaflets. Three copies of this program outline may be ordered for 10 cents, and another copy of the May issue of WORLD CALL, to be used for clipping in connection with this program, will be sent for an additional 15 cents.

Elsewhere on this page there will be found suggestions for fellowship. It has been suggested that the August meeting might well be a picnic meeting or, in the case of those societies electing the town and country program, joint meetings might be held with the societies of nearby small towns and rural churches. The prayer found on page 38 is peculiarly appropriate, and should be read slowly, and with moments of quiet for meditation. See also poem on page 44.

"America will be great or small in proportion as she wraps herself in herself, or as in largeness of love she gives her best and shares her blessings with all mankind."

Ministering to Chinese

MONROE STREET CHINESE MISSION is the expression of a desire to witness, on the part of Christian church workers in Chicago, Ill. For several years Miss Elva Abbott whose sister, Miss Lillian Abbott, served a term in China in our work, has been the superintendent of this fine piece of home missionary work which has helped a large number of Chinese young men to find a better understanding of Christianity and of American Christians. Her helpers are young men and women from Jackson Boulevard Christian Church and Moody Bible Institute who give their Sunday afternoons and occasional week nights to the work of the Mission.

If yours is a city church why not look about you this summer to see if you might not find some such group in one of our own or some other brotherhood with which to fellowship? Giving them an evening's friendly sociability or an all-day picnic or a Sunday dinner at the church would not only make them realize that you are really interested in them but would give you a better understanding of what fine strangers we do have in our midst and how easy it is for us to show them that we are Christians in deed as well as in word. "In as much as ye have done it unto one of the least of these" were Jesus words and "Ye shall be my witnesses."

HAZEL HARKER.

"The Simple Art of Being Kind"

How the Church Women of a Southern Town Met a Real Human Need

By Jessie Daniel Ames

"WHAT can church women of this community do to help their Negro neighbors?" The women of Centerville, Alabama, asked this question a year ago, after they had made a simple study of Negro life in that little town of less than eight hundred people.

"Cooperate with other denominations in organizing for Negro women a Community Club and Bible Study Class," they were advised.

The suggestion was accepted and promptly put into effect. Every Saturday afternoon for a year, three white women from different denominations have met regularly with a number of Negro women, somtimes as many as fifty. At each meeting a half hour is given to study and discussion of the next day's International Sunday school lesson—a good beginning.

Then the colored women take charge of the meeting. Problems affecting their group alone, and also those of common concern to the whole community, are brought

(*Continued on page* 44.)

Programs for August

Circle

(For young people, ages 18-24)

1931-32: *In Many Lands.*

August Theme: *The Church and the Census.*

Worship Theme: *I Expect That God Will.*

HAVE YOU

Ordered the new program material for your Circle? The Program Year Book sells for 75 cents per dozen and the Program Packet, containing all of the material for use during the first six months, sells for 60 cents each, or $1.00 for the year if ordered in advance.

Planned to check "My Record" each month?

Filled out the Evaluation Chart showing your progress during the year? A chart has been mailed to your Circle.

Prepared the Measure of Advance Chart by recording your aims for the year and your record for July? A chart has been mailed to your Circle.

DID YOU

Use the Circle hymn—"My County Is the World" and plan to use it in all your meetings?

Discuss "Our Motive," and adopt it for your Circle and individual motive in your missionary work?

Become familiar with "Our Pledge"? How does it carry out the individual purposes of your Circle?

Check "My Purpose" as individual members, and plan to use "My Record" each month?

PLAN FOR

An interesting meeting in August. Materials have been prepared for three talks. Note the reference to the book *God and the Census.* This book is written for young people. It is particularly interesting in its approach to the pioneer task of missions in the effort to have "God Counted" in the life and experiences of men.

OUR CHURCH

In your Program Year Book in connection with the August meeting, you will find references to "Our Church." Make a careful study of your church.

Invite an older member of your church to attend your Circle meeting and help you to become familiar with the history of your church.

Refer to the book *Important to Me* by Margaret Slattery. Read the chapter on "The Church Is Important to Me." With the help of this—discuss:

What are the contributions of the church?

How did the church come into existence?

What is the church?

Senior Triangle Club

(For boys and girls, ages 15-17)

1931-32: *World Highways*

August Theme: *Our Church and the Community.*

Worship Theme: *I Expect That God Will.*

ATTENTION

Have you ordered your material for the new year? The theme is "World Highways." The Program Year Book sells for 10 cents each, or 75 cents per dozen. The Program Packet containing the stories, dramatizations, talk outlines and worship suggestions sells for 60 cents each, or $1.00 for the year, if a standing order is placed.

A sample copy of the Program Year Book has been mailed to your Triangle Club, together with a complete price list and the two charts, "The Measure of Advance" and "Evaluation Chart." Please have the president or counselor bring these materials to your Triangle group.

BUSINESS SESSION

Did each member check the item in "My Purpose" which he will strive to attain each month?

If in the June meeting you did not use the "Evaluation Chart" to see the progress made during the past year, plan to do so in the August meeting.

Write each aim, with the exception of the quota, which will be determined in September, on the "Measure of Advance." The chart should be finished in July and displayed during the business session.

Each member should check "My Record" in the Program Year Book at the August meeting.

WORSHIP

In the Program Packet you will find an outline for the worship, built around the quotation, "I Expect That God Will." You will want to place emphasis on the fact that these quotations which are being used in the worship service are quotations given by outstanding missionaries.

PRESENTATION

The presentation period in the August meeting will consist of four features: the poem, dramatization, a talk, followed by discussion period. Refer to the suggestions in your Program Year Book, entitled "Know Your Church," page 7.

Present facts that may have been discovered after your July meeting.

WRITE

It is suggested that every Hi-Tri member write a statement regarding the way in which he may best serve in the church.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Summer Quarter, 1931: *Do They Like Our Country?*

DO THEY LIKE OUR COUNTRY?

The Intermediate Triangle Club has a choice of various study themes and materials for the summer quarter. If you have selected a unit of *Trails of Discovery* which you have not previously used it will be possible for you to refer to this page in past issues of WORLD CALL and use the suggestions which have been made relative to the use of materials in *Trails of Discovery* and other supplementary helps in building the program. For this reason, we are considering in this column during the summer months, the program theme, "Do They Like Our Country?"

RECALL THE JULY MEETING

The adult leader will wish to review the July program entitled, "The Land We Love."

Was an appreciation for our country developed? Was it such an appreciation as would consider the feelings and desires of other people? What suggestions did the young people make for the chart?

CHART—WHY?

It was suggested in the July meeting and will be referred to each month that a chart be prepared on which the young people may list:

Why people of other races and nations would like our country.

Why people of other races and nations would not like our country.

It would be well to add to this list each month, as the study progresses.

AUGUST MEETING

The theme for the month is centered around the ways in which we may have a share in building a new America. It may be well to review the story of Jane Addams and her contribution in building a better world.

What is the way that Intermediate boys and girls may assist?

The short illustration, "Helping an Italian to Like Our Country," together with the problem discussion material—"We Have No Classes for Mexicans" and "Our Homes Are Open" should provide ample suggestions for discussion.

In the discussion, allow time for the presentation of various ideas and contributions of the group but see that the discussion centers around the problem for consideration.

Devotional Study for Missionary Societies

AUGUST

"A Sense of Values"

Song—"Fairest Lord Jesus," or "Jesus Is All the World to Me."

Lesson—Parables of the Hidden Treasure and the Pearl of Great Price.—Matthew 13:44-46.

One of the most practical questions is "What is the best thing in life that I can get? What is there which, if won, will make life a success; and, if lost, will make it a failure?" The parables of our lesson today are Jesus' direct answer to this intensely important question. The Kingdom of God is the treasure unsurpassed—the priceless pearl.

In terms of every day may we not define the Kingdom of God as "the reign of love in the life of the individual and society"? Someone has called it "one man's utter consecration to God, a commonwealth of men animated through and through by the Christ spirit."

Christlike character and a purpose like Jesus' own of making love, service, and brotherhood prevail on the earth is truly possessing the kingdom in our hearts. We do not often stumble onto such treasure—most of us must search it diligently. Hubbard calls our attention to a marvelous lesson from the merchantman as he seeks the priceless pearl—"He does not rush blindly here and there. He goes to the fisheries or to the pearl traders. He is in search of pearls and he does not expect to find them in a fruit store or at a blacksmith's shop." Strange that numberless disciples should continually bemean their spiritual leanness and all the while they neglect the Lord's house, and devote themselves to business or pleasure and choose the company of unspiritual people. "A single glance at our pearl merchant ought to cover many a would-be disciple with shame and confusion of face. The merchant is a man of practical common sense, and he adapts the means used to the end in view."

When the treasure was found, and the pearl discovered no price was too high that they might possess it.

Luccock says, "Every person knows what the price of the kingdom is to him. Does it not mean giving up all that prevents God's rule in one's heart? Whenever a man who is a lover of money renounces his covetousness, when the lover of pleasure conquers his indulgence, when the proud man or woman casts pride aside and becomes humble, when the lazy one overcomes his love of ease, when the hard person becomes more human and sympathetic, then he is selling what he has and buying the kingdom." Some habit of years, some cherished companionship, some prejudice, must perhaps be given up and the old feeling of selfish irresponsibility disturbed.

We live in a time of comfort and convenience with a strong tendency to cheap and easy religion. We are satisfied with our "goodly pearls" of comfort, pleasure, learning, home, food, friendship, and we have "tarried on the edge of a great devotion."

Thoughts for meditation—

1. What price have you paid to realize the kingdom in your community?
2. What are the effects of religion that cost little or nothing?
3. Can there be Christlike life which does not incur suffering?
4. Can we be "in joy thereof" in any transaction that leads toward the possession of unsearchable riches of "His kingdom"?

Song—"Jesus, the Very Thought of Thee." May be used as a solo if unfamiliar for group singing.

Prayer—

"Eternal God, we pray that Thou wilt unify our lives. Bring proportion and peace out of their confusion. Forgive us our aimless living, the random dispersion of our souls in things that matter little or not at all. Give us faith in something so beautiful and good that our lives will be drawn into symmetry by our vision and love of it. Stimulate in us all that is noble and worth while and curb and eliminate all that is base and unworthy. So shall we live happy, useful lives and at the same time make the largest possible contributions to Thy kingdom on earth."

—Lela E. Taylor.

A Prayer

THOU, the Creator of all truth and beauty, we would bring our thanksgivings for every book that in all the ages, the world over, has held something of Thy creation.

Recall to our memories the pleasure of holding a new book, or the awe in seeing old or great ones; the resultant joy when we discovered our unspoken thoughts, alive and clothed in words; the satisfaction when words unfolded their meaning to our dull minds; the instances when we have clutched sentences that were the only means of holding our souls above the swamp of despair. For books that have enthralled us, that have stirred us, that have pursued us with their truth, that have shown us Life and its source, we thank Thee.

Grant that our debt to the Bible and many other books shall weigh upon us so heavily that we shall not be content until that debt has been turned into a purpose, and men, women and children shall share our experience, and in turn say "blessed be books."

We ask Thee to bless all writers of creative books; all workers who put a book into hands that have never before held and possessed one.

These thanksgivings and desires we bring in the name of One whose life and teaching has been the inspiration of countless books, Jesus Christ, the manifestation of truth and beauty. Amen.

Federation of
Woman's Boards of Foreign Missions
419 Fourth Ave., New York, N. Y.

Committee of Christian
Literature for Women and
Children in Mission Lands.

Official board of Mexican Christian Church, San Antonio, Texas, with the pastor, J. M. Cueva, at right

Echoes From Everywhere

Vacation for Orphanage Wards

We took the orphanage boys up to some hot springs in the mountains for a week of camping, which we all enjoyed. Both camp and equipment were exceedingly primitive but that only added zest to the project, and though the fare was very plain, it was stored away in prodigious quantities. One night the headman of the neighboring village came down with his gun and spent the night with the boys, giving as his reason the appearance in the neighborhood of two well-known bandits. Another time the dogs raised an alarm and everyone thought the robbers were upon us. All of the adults got up and dressed and one in each tent remained on guard for the remainder of the night but no robbers appeared.

Shortly after our return, robberies were reported from villages in three directions so it seemed inadvisable for the girls to have a similar trip. Consequently, we set up a tent on what used to be the tennis court when there were enough missionaries here to play an occasional set, and invited the girls of twelve years and under to camp here. They had the use of our children's big swing, turning bar and home-made hammock. Mrs. Duncan gave them extra rations of flour, meat and butter. So as the month closes, thirteen little girls are camping very happily here beside the house. Our Bible woman, Lhatsu, is in charge of the camp, assisted by one of the Christian ex-orphanage girls, and they are trying to make it a character-building project as well as a pleasant outing.

LOIS N. BARE.

Batang, West China.

Record of Ginling College

The enrollment of Ginling College for the present year is 179—the largest in the history of the college. Of this number thirteen are special students in hygiene and physical education. Eighty-three per cent of the students come from mission schools and 72 per cent of the total are Christians. Eleven provinces are represented in the student body.

Last June seventeen students graduated from the regular college course. Eight of the number are now teaching in mission middle schools, four in government schools, two are married and three are continuing their studies. A group of thirty also graduated at the same time from a special one-year course in Health and Physical Education. All of the thirty are now teaching—three of them serving in schools of our Mission. From ten to twenty more could have been placed had they been available. Such is the interest in physical education in China at the present time.

A splendid spirit of cooperation exists upon the campus, and the future of the college looks bright under the splendid leadership of Dr. Yi-fang Wu, the president. At the last meeting of the Board of Directors it was voted to begin the second major building program, which would include at least a library and administration building, chapel and music hall, faculty houses and a student dormitory. This week the registration of the college with the government is being completed—we hope.

MINNIE VAUTRIN.

Nanking, China.

Cutting the Sacred Beads

In one village recently I had an experience I had never had before—that of cutting the sacred beads from a woman just before her baptism. Mr. Smiley and the pastor had gone to this village the same day and they found a man and his wife ready for baptism. We had a little service with the four Christian families in the village and these two made the good confession. At the close of the service the man's long hair, kept in the name of a certain god, and his sacred beads, were cut. Then the woman's beads were cut. They were leaving the old life behind them. We then went with them to the pool of water not far away, where they were baptized. Since then we have been teaching the woman, who cannot read, so that it is line upon line, but it is interesting to see how well she remembers and how she wants to learn. She knows that Jesus is her great teacher and Savior and is learning how to pray. Both seem very happy in their new faith. We hope soon to have a little church in this village of Muripar. It is not easy for these new Christians. Let us pray for them.

ETHEL SHREVE.

Bilaspur, India.

We Make A Bow

At a recent Guild meeting we had a contest on our mission stations and missionaries in India. Two of our members named all twelve stations and all seventy missionaries, one of them even naming the right missionaries with the right stations. To one was given *The Road to Remembrance* and to the other *The Golden Room.*

WORLD CALL continues to improve with each month, I believe, and last night at our meeting one of the girls said, "You know, the thing that I have gotten the most out of this year is reading WORLD CALL."

HELEN HARDIN.

Roanoke, Virginia.

Meeting Honored Mary Kelly

The Missionary City Union of the Christian Churches of Jacksonville, Florida, held its quarterly meeting recently at our Florida Christian Home. This meeting was made the occasion for honoring Miss Mary Kelly, who was spending some time at the Home as the guest of Mrs. Bessie C. Reaser, superintendent of the Home, and a long-time friend of Miss Kelly. Miss Kelly told of her thirty-four years in China, and Dr. A. B. Robertson of the First Church, spoke of "Our Union Educational Work in China." A beautiful tribute to Miss Kelly was given by Mrs. George Ritchey of Gainesville, Florida, who had spent several years in Nanking, China. Flowers and gifts were presented to Miss Kelly by the different societies represented. The meeting was the largest in the history of the Union.

Original Pageant Presented

On Easter Sunday afternoon at Springfield, Mass., Dr. and Mrs. Charles T. Paul of the College of Missions, Hartford, Connecticut, presented a pageant written by Dr. Paul depicting the life in a Chinese village before and after the entrance of Christian missionaries.

Gorgeous native costumes and properties as well as pictures, wall hangings, embroideries and numerous properties provided by Dr. and Mrs. Paul gave a very realistic setting for the performance.

The story centers around the home of Dr. Li, a Chinese of high caste whose father is very ill and after all native medicines have failed, Dr. Li sends to Nanking for Dr. Butchart, the missionary doctor whose fame and skill have spread afar. Dr. Butchart arrives just after the mandarins have placed a proclamation on the city gates declaring that no foreigner shall ever dwell in the city. On seeing this, Dr. Butchart requests a written guarantee of his safety even though he should not be successful in his mission. The request is granted. He then performs a successful operation which saves the life of the aged man and opens the way for Christian teaching which results in evangelizing the whole community.

VIOLA L. PAUNOFF.

Springfield, Massachusetts.

Hidden Answers

1. What women's organizations are actively supporting prohibition?
2. What are the "Lost Provinces" of the church?
3. "Allied Drys." Explain.
4. How many people in the United States filed an income tax return last year?
5. Does such concentration of wealth make for economic stability?
6. What will happen on the roof of our new Batang Orphanage every Saturday?
7. Who gave thirty-four cents as a self-denial gift?
8. Where are the women demanding a "singing class"?
9. What home mission buildings were dedicated this spring?
10. What factory is owned and managed by the workers?
11. Who is the superintendent of the Jacksonville, Florida Home for the Aged?
12. What will the October number of WORLD CALL feature?

Where Stewardship Means Real Sacrifice

Our village Christians around Fosterpur, are learning to be more loyal in their support of the church. The Church Council members are very enthusiastic and keen in canvassing their pledges for regular systematic giving to the church. Mukab and family, who are poor villagers from Pandataria, send word that he will try to send annas four per month. Juba, an ordinary village carpenter of Namgaun, promises to send annas two. Punau of Pipirkhuti regularly sends his offering one anna each Sunday. Stephen of Jalli has offered the tithe of the produce of his fields as a thank offering to his Lord, and besides promises to give annas three per month. These are some of the encouraging features in our Fosterpur work. We thank the Almighty Father for this stewardship consciousness, and the loyalty of these village Christians. May the Lord richly bless them!

M. J. SHAH.

Fosterpur, India.

Girls' School Growing

The total enrollment of the Margaret K. Long Girls' School, Tokyo, Japan, last year was 473.

Twenty-seven girls were baptized and united with the Takinogawa Church, seven have taken membership in other churches, and there is a large inquirers' class which meets regularly for discussion and instruction.

The graduating class consists of 72 girls—67 from the high school and 5 from the higher department.

Several of this year's graduates are preparing for entrance examinations into higher institutions.

Student Meetings Popular

E. K. Higdon conducted student meetings in San Fernando, La Union, Philippine Islands, recently. He spoke to 300 students in convocation at the Northern National Institute, to 250 at the Trade School, and to 2,000 at the high school. Outdoor forums in the afternoons proved quite popular and increased in interest and attendance each time they were held. Many students sought interviews for help in personal problems, fifteen of them on the last day Mr. Higdon was in San Fernando. The attendance at the evening meetings in the church was good on the first night and increased steadily until the close of the series. Twenty-seven young people recorded their decision for the Christian life. Of these, eleven came from families who are members of the United Evangelical Church.

Preparing Youth For Life

With the beginning of the new year we had graduating exercises for eight boys and six girls who had finished a certain amount of their school work and were leaving the dormitories.

The boys wore white suits and the girls looked nice in their bright prints and neat headbands. They gave a dramatization of "The Good Samaritan," prepared by Mrs. Gray Russell. The advent of the Samaritan's horse proved to be a bit of real comedy, especially when the two blanketed boys who composed this strange-looking animal tried to descend the steps of the platform in a rather disjointed fashion!

But the lesson of the parable stood out graphically, a lesson which these people greatly need. They could share the innkeeper's surprise, "And this man is not one of your own clan? You do not know who his family is? And yet you care for him? Passing strange!"

Some of the girls who graduated have been helping as medical assistants, some have had training in our homes. All have learned to make their own clothes and to keep themselves and their surroundings clean. Most of the girls, as well as the boys, can read the New Testament. As these girls now enter homes of their own we hope they will be able to make them truly Christian ones because of the ideals they have assimilated.

EVELYN UTTER PEARSON.

Mondombe, Africa.

In 1924 the Nora Nolan Missionary Society at Anderson, Indiana, gave to the Kulpahar Children's Home, India, two swings which are rarely idle, and Miss Zonetta Vance says, "Out of school hours it is not unusual to see half a dozen children in each one—some sitting, some standing. This boy, Pawal, had been ill, but as soon as he was able to be up at all he would creep out to the swing and just sit there, gently swaying in it. Every baby that can possibly climb into it uses it. I do not know anything that has given them more pleasure"

In Memoriam

Mrs. F. D. Draper, April 21, 1931, Ada, Ohio. Wife of the pastor of the Christian Church at Ada and active in missionary society and Sunday school, as well as every other good work. Age 56.

Mrs. Mary Atherton Moore, April 10, 1931, Birmingham, Alabama. Faithful member of 57th Street Church and missionary society. Age 69. Mrs. Minerva Robinson and Mrs. Ella Davis, Toledo, Ohio. Faithful missionary women.

Mrs. Maggie I. Becker, April 20, 1931, San Diego, California. Devoted member of Central Christian Church.

Mrs. Bert V. Massey, April 25, 1931, Duncan, Oklahoma. Faithful member of church and missionary society and circle adviser. Age 32.

Miss Jennie Arnold, February 13, 1931, Benton Harbor, Michigan. Member of the Christian Church fifty-six years.

Mrs. Bertha Ansley Titus, March 30, 1931, Moundsville, West Virginia. Wife of Dr. O. C. Titus, formerly of Rushsylvania, Ohio. Faithful member of church and missionary society. Age 46.

Mrs. Alice Tucker, February, 1931, Camas, Washington. Faithful member of the church.

Mrs. Jane Owen, April 8, 1931, Poseyville, Indiana. Charter member of church and missionary society.

Miss Swanie F. Kelly, May 17, 1931, Cincinnati, Ohio. Loyal member of Carthage Christian Church and missionary society.

Memorial To Dear Ones

Two drinking fountains have been erected on the Margaret K. Long Girls' School campus, Tokyo, Japan, recently—a gift from Mr. and Mrs. Nakanishi as a memorial to their daughter, one of our second-year girls, who passed away in July of last year.

This semester memorial funds to the amount of Y203.70 were given to the school by parents and friends of girls who have passed away.

Building a Church In the Philippines

The church members in Lamao, village of Butloc Valley, have been working on their chapel. The lot was leveled, posts found, coconut trees sawed for the framework and bamboo gathered. Then we had a "Bee" and I promised them the meat for a feast on that day. Fifty-six men came and we have the posts set, the framework complete and a good deal of the roof on. The walls are of woven bolo, and more than half of that is ready. I learned a lot about their ways and they

learned some from me. I surprised them several times by showing signs of wisdom and saved them lots of work on occasions by showing new ways of doing things. They enjoyed using my saw, ax, hammer and nails. The brace and bit was a real wonder to them.

W. H. FONGER.

Vigan, Philippine Islands.

Success in Treating Bone Diseases

This is the fourteenth year of the hospital's operation here in Nantungchow. During last year there was a considerable number of bandits in the district, as evidenced by the increased number of gunshot wounds treated, and about 2,000 wounded Nationalist soldiers were sent to the hospital also. Twenty of the more serious cases were chiefly infected compound fractures. The inpatients for the year numbered 648 and the outpatients 9,630. Our interest in bone diseases has resulted in a gradual increase in the number of these cases treated from year to year and we feel that there has been very definite progress in the solution of the problem of tuberculosis of bone and joint. Both heliotherapy and operative measures have been encouraging in their results.

G. L. HAGMAN.

Nantungchow, China.

Japanese Girl Air-Minded

At least one of the students of the Margaret K. Long Girls' School has become air-minded. Recently the school was all agog when the news came out in a morning paper that one of our fourth-year girls, Yuko Tsuda, had passed the preliminary examination to become a conductor-waitress on the passenger air line from Tokyo to other cities along the coast.

Miss Tsuda had told no one that she was taking the examination so her own classmates were as surprised as anyone else.

The Tokyo Air Transport Company advertised for girls and one hundred and forty applied. Ten passed the examination and Miss Tsuda was one of the ten.

The final test flights will be given in a few days and the girls will be chosen to fill the three positions for which they all applied.

—*Japan News Letter.*

Unique Easter Pageant

A unique and impressive portrayal of the resurrection scene was that given by the Christian Church, Table Rock, Nebraska, under the direction of the pastor, Thomas N. Russell. In the early hours of a cold Easter morning over three hundred automobiles, carrying approximately 1,200 people, drove a mile out of town to Van Fleet Park, where a sand cliff in a wooded tract of ground became the center of the scene. A cave in the cliff was used as the tomb and the characters in the first Easter scene were represented by workers of the Christian Church at Table Rock, Pawnee City and Humboldt. As the crowd gathered, the soldiers were discovered guarding the tomb. After singing "The Morning Light Is Breaking," the bugler announced the "First Easter," then followed the angels rolling away the stone, the entrance of Mary Magdalene, Peter and John, the two angels and Mary Magdalene and the other women in succession. The solemnity of the scene was a fitting occasion for the giving of the invitation as "Rock of Ages" was sung. In response a Bohemian, fifty-four years of age, came forward, followed by his stepson ten years of age; then came a German woman past fifty, and her sixteen-year-old son, who had been one of the Roman soldiers. Twelve persons were immersed at the evening hour, their ages ranging from ten to seventy-two.

Good News From Japan

Baptisms are frequent at Akita Church. Not long ago a very promising young man, on the staff of scientific research of a Tokyo university, and whose sister teaches in our Akita Kindergarten, was baptized by Pastor Shionoya.

Not only are fine young people being baptized, but there are those among them who volunteer for life-service as Christian workers.

Recently a young lady has volunteered for training as woman evangelist, another as a kindergartener.

At Honjo Church, an hour by rail south of Akita, a young man has volunteered for the ministry.

Akita District already has two fine young people in training for the ministry, at the Bible College in Tokyo.

Easter at Mexican Christian Institute

Easter Sunday was rather a full day at Mexican Christian Institute. First we had a sunrise prayer meeting at six in the morning. This service was very impressive. While Mr. Cueva was preaching, the sun crept in through the windows. I could almost feel that I was one of the Marys going to Jesus' tomb. The sermon was beautiful. After the early service the women of the church served breakfast consisting of Mexican cookies, chocolate or coffee. We talked then until time for Sunday school. Everyone was dressed in white for Sunday school. It looked lovely to see even the tiny children all dressed in white.

LAVELLE STUBBLEFIELD.

San Antonio, Texas.

Burgess Memorial Girls Receive B.A. Degree

There are ten more girls in our training department of Burgess Memorial Girls' School than last year and a much larger number of non-Christian girls attending the Middle School. More girls are in school than ever before.

I was very proud to see three of our own girls receive their B.A. diplomas from Isabella Thoburn College in November. These are the first in our mission. One of them is teaching and the others are attending a training college for teachers.

EMMA J. ENNIS.

Bilaspur, India.

Mothers' Club Started

I have added a Mothers' Club to my duties this year at Mexican Christian Institute and I have enjoyed it almost as much as kindergarten. We sew the first half-hour and then sing and listen to a talk on home problems, and the last half-hour is given to studying English and serving refreshments. The mothers themselves suggested that we start a fund to help the sick so we have already helped one family. The city nurse attends the club and, of course, her assistance is very valuable.

LEONA HOOD.

San Antonio, Texas.

Certificates in Teacher Training

In March six young women received certificates for their Bible training subjects and enrolled in the teacher-training course; two received additional credit toward their diplomas, and one, Miss Urbana Morales, assistant dean of the dormitory, received her diploma. To complete the teacher-training course one must spend 150 hours in class under an accredited teacher. The diploma is issued by the Philippine Council of Religious Education and the Union Theological Seminary of Manila. This recognition service was presided over by Pastor Aquino, with P. D. Kennedy of Laoag as the speaker.

VELVA DREESE.

Vigan, Philippine Islands.

World Day of Prayer In Argentina

The *Liga Nacional de Mujeres Evangélicas*, a national league of evangelical women of many denominations in Argentina, translated into Spanish the 1931 program for the World Day of Prayer for women and sent out printed copies for the prayer meetings.

We know definitely that fourteen societies of our league observed the day and believe that many others who did have not yet reported. At least five meetings were held among Spanish-speaking women in Buenos Aires. An English meeting was held at the First Methodist Episcopal Church.

The evangelical women's league in Uruguay, which is not a part of the league in Argentina, asked for and received more than 100 copies of our printed program. Various meetings were held in Montevideo. Some members of the Uruguayan league who were at that time at a summer resort, Piriapolis, Brazil, held a meeting using the same program which had been forwarded to them from Montevideo.

ZONA SMITH.

Buenos Aires, Argentina.

Station UCMS Broadcasting

THE families in our homes for the aged have been increased in size recently by the admission of Thomas J. Stephens, of Paxton, Illinois, and W. D. Bower, of Oak Park, Illinois, to the Illinois Home; and Lemuel P. Johnson, of Tulsa, Oklahoma, and Miss Fannie Boggs, of Bloomington, Illinois, to the Florida Home.

Jacob Fetzer and Mr. LeBarion, of the Northwestern Christian Home, Walla Walla, Washington, passed away in April and May respectively.

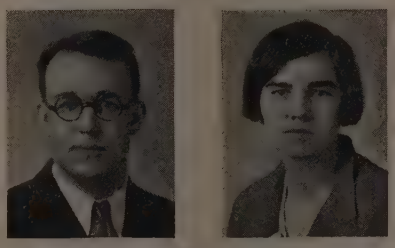
Mr. and Mrs. W. Remfry Hunt of Brea, California, who gave thirty years of pioneer evangelistic and educational work to China, will visit their native land of England this summer, sailing from Montreal, June 19. They will attend the British Convention of our people and plan to return in time to be at Wichita for the International Convention.

Charles P. Hedges, Monieka, Africa, writes: "In sending any articles to Congo by mail please remember this: all stuff that can be classified as printed matter, i.e., books, scrapbooks, Sunday school lesson and other picture cards, should be sent by *second class mail*, and not parcel post. It costs at least six cents per pound less postage that way, and it costs us nothing additional out here. Any small articles that make a small parcel should be sent as *sample matter* marked *no value*. The postage is less for you and nothing for us. We pay at least forty cents on every parcel post package we receive, and if the goods are duitable the amount is larger."

John Thomas Bateman, two-year old grandson of Dr. and Mrs. Royal J. Dye, in a characteristic pose

Among June graduates in the headquarters family this year are Curtis Plopper, son of Mr. and Mrs. C. W. Plopper, from Shortridge High School, Indianapolis. Curtis has received a two-year scholarship in Chicago University. He was a close second in the International Oratorical Contest at the regional contest held in Springfield, Massachusetts last month. Marjory Booth, daughter of Mr. and Mrs. John Booth, graduated from Technical High School, Indianapolis.

Among several former missionary families are also some graduates. Hazel Cunningham, oldest daughter of the late D. O. Cunningham and Mrs. Cunningham, who gave many years to India, received her A.B. degree from Butler College, Indianapolis, this year, as did Bessalee Reavis, daughter of Mr. and Mrs. Tolbert Reavis, formerly of South America, and Ruth Dobson, daughter of Mrs. Clara Dobson, formerly of Mexico.



Dr. Paul R. Slater and Mrs. Daisy Butcher Slater, who sail in August for their field of labor in China. Mrs. Slater is just recovering from an operation for appendicitis

Miss Lela Taylor and Charles Darsie represented the United Society at the All-Canada Convention, held at Regina in June. They attended also several of the provincial conventions.

Alexander Paul was the speaker at the third annual meeting of the National Council of Federated Church Women held in June in Indianapolis.

A unique feature in leadership training is the Laboratory Training School for workers with children conducted for the first time last year at the Downey Avenue Christian Church in Indianapolis under the direction of the religious education department of the United Society with Miss Florence Carmichael as supervisor. This year two such schools are being held, one in Indianapolis and one in Des Moines, Iowa. The arrangement provides not only a practice school for teachers but a vacation school for children, courses being offered which look to the development of both the child and the teacher. The school is open to any teacher or officer now working with beginner, primary or junior children over seventeen years of age. Children from five to eleven years of age are eligible for enrollment. This year those in charge of the schools are, besides Miss Carmichael, Miss Ida Mae Irvin, beginner specialization, Miss Mabel Cline, primary specialization, and Miss Nora Darnall, junior specialization.

Mr. and Mrs. Percy Snipes and children who return to Africa in July

"Something Is Luring Me Away"

Something more than fever has crept into my bones,
Something more than loneliness, something more than pain,
Something of the l u r e that furloughs cannot cure
Is mooring me to Africa again.

Of the sixty-four graduates of Bethany College this year six have some direct connection with the missionary work of our people. Miss Ruth Cunningham, daughter of Mr. and Mrs. W. D. Cunningham of Japan, received an A. B. Magna cum laude; William Henry Erskine, second son of Mr. and Mrs. W. H. Erskine of Japan, A. B., Cum laude; Mr. and Mrs. E. A. Johnston, missionaries in Africa since 1913 and now at home on furlough, A. B.; Mrs. Johnston looking after her home and their two children while taking her work; Cyrus France Yocum, son of Mr. and Mrs. C. M. Yocum, A.B., receiving a Tri-State medal in athletics; Miss Grace Emma Madden, daughter of Mr. and Mrs. M. B. Madden of Japan, received a B.S. degree and will return to Japan to teach in the government schools.

What, Where, When and How

Drama Through the Year

THE use of drama in the services of the church, especially in the evening or in special services, is growing rapidly. In a great many churches this rapid growth has meant, along with the interest aroused by any new method of presentation of religious truth, that there have been difficulties that have almost made negative the hoped-for result. For instance, a certain group of people, who because of willingness or ability, are always available as players, may have been overworked to the point of rebellion. Or, as happens equally often, the number of plays and pageants requested by the pastor and other leaders may have made careful production physically impossible, and the gain to worship values may have been lost through painful discrepancies in the performance—staging, music, incidental action, or knowledge of the lines themselves.

One finds, here and there, churches in which this is not so. It would seem helpful to note, therefore, some of the procedures which are being followed in such churches to avoid the excesses mentioned above. Some of these churches have no more than the average in ability—dramatic ability—which means that they are decidedly limited in capable players of "leads." They may not have anything at all in the way of stage facilities, or mechanical contrivances. Yet they manage to present, during the course of the year, a dramatic program which is a burden to no particular group, which includes a wide variety of appeal, and which conserves the values desired, at the same time maintaining a high standard of excellence.

If one should ask them how it is done, they would likely answer that the secret lies to some extent in making a careful survey of the year's program, and of selecting plays, groups of players and coaches to meet the situations and needs which are liable to exist during the year. For example, a church whose young people are largely unavailable during the Christmas vacation, due to their leaving for home, or being too tied up with out-of-town guests or home duties to spend time at the church, does well to select as its Christmas play one in which children have the main parts. Or, equally good, one in which the older people of the church may have a real share. Every city church has some members or regular attendants who are away from home and who have no special social connections to keep them from feeling lonely at that time of the year. They might be glad to help in the presentation of a play, as actors, as costumers, as stage and property managers, as directors. The point is that the situation of the local church at that time of the year is analyzed, the need, which means the type of play, considered, and the two met in the undertaking of producing a Christmas play.

A second item for clearing is connected with the different interests represented in the church. Let us use Christmas again as an example. One church had a lovely Christmas play half prepared for presentation the Sunday evening before Christmas. Someone discovered that the choir leader was enthusiastically preparing unusually fine music for the same night. Because of the nature of each program neither was suitable for after-Christmas production. The play was given two Sunday nights earlier and peace was restored. Had the conflict been avoided in the first place, a play especially suited to the Sunday after Christmas might have been found, or one which more nearly fitted a date so long before Christmas Eve. Equally difficult was the situation in another church where an enthusiastic play director enrolled most of the members of the choir in a difficult Thanksgiving play. The choir director called extra rehearsals for an unusually heavy Thanksgiving musical program, and neither was done with the finish either deserved.

A second type of conflict arising from differing interests, is found where two organizations wish to present plays very close together, although not on the same theme. Thanksgiving Sunday and Woman's Day are very close together. If both are to be observed with dramatic material, such differing types should be selected as to lend variety to the presentation. A different group, needless to say, should take part in the play or pageant.

Another problem is that of mechanics—costume, staging, props, lighting, etc. If a program is to be given fairly often, it saves wear and tear on church members and church tempers, if some provision is made for cooperative work done along these lines. No director should have to struggle with the problem of a stage time after time. Units of platform which will *raise* the church platform in a graded series of broad steps, not necessarily uniform, will often be of much more use than an enlargement of the average low platform in the church. One church had a make-up box in charge of the director of religious education. Any group had the use of it, with the provision that whatever item in it was largely used by that group should be replaced or supplemented. New tins of cream were frequent, a yard of grey crepe hair, a jar of moist rouge, and other special things needed were added, one at a time, by groups needing them. At the end of a year a fairly well-stocked make-up box was available to any group. Costumes cannot always be made of scraps. Another church allowed ten dollars for costuming for every major dramatic production, until a reasonable basic wardrobe had been built up. The costume supply should be enlarged until dignity and beauty characterize the costuming.

Beyond these general and more or less mechanical considerations in the cooperative and scheduled production of drama, comes the more important discussion, by the pastor and those interested, in the values which the church hopes to realize—worship values, instruction values, emotional values, development-of-young-people values, etc.—which can best be realized through drama. There will be some traditional values which they will wish to conserve. There may be values through service. Before the values can all be listed, the occasions on which dramatics can be used will also be listed. Certain Sundays are especially considered. If there is a church school of missions a play may be used on the last night. Certainly Christmas and Easter must be thought of. Each church has its own special days and anniversaries.

Then there are the groups in the church to be thought over. The children should have a share in bringing a message to the church as well as in being presented to the church. Children's Day is only one time when they may be used. They might provide carols for the Christmas play, or incidental music at other times. The young people may be made responsible for certain days. What interests have they which should be consulted? Are there any special programs provided for them to present? The women may want a place. There may be a share the men can have, or the young married group. There is ample opportunity for the selection of one or more plays using a varied group of players.

Each church must work out its own program. For illustration this page next month will carry an outline of a program on missions, world friendship and world peace which will show the possibilities of balance between some of these groups and interests. It will be arranged not so much to give something a church may follow, as to show possibilities in variety and theme, group used, time element, and ease or difficulty of performance. What is chosen in one column would depend entirely on what is chosen in another, or on what had been given before or what was to be given next month. A fifteen-minute play excellently well given, for which the atmosphere was built up through music, Scripture and prayer, will mean more in the life of a congregation than the hit-or-miss hour-and-a-half pageant which has aimed at no definite need or value in the church.

GRACE MCGAVRAN.

Bulletin III—No. 7

Address all inquiries to the Missionary Education Department, Missions Bldg., Indianapolis, Ind.

"The Simple Art of Being Kind"

(*Continued from page* 36.)

up and freely discussed, the white women joining in whenever they have something to offer.

The results have been significant. In a year of exceptional unemployment and distress, many of the Negroes' pressing needs have been met by this simple plan. Fuel, food for the hungry, medicines for the sick, clothes, shoes and schoolbooks, for children whose parents could not otherwise have kept them in school, were gathered through cooperation with the white women and wisely distributed.

But the club did not limit its activities to the care of the needy. When the colored women learned that their school was to be closed a month earlier than usual, they inquired as to the reason. It was found to be lack of money to pay the teachers. Even the white teachers, they learned, would have to be paid by warrants.

But Negro teachers would accept warrants, too, they pointed out. If the white schools could be continued by this means, why not theirs also? A reasonable suggestion, thought the white women. They therefore laid the situation before the school board, with the result that one more month of operation for the Negro school was assured, and possibly two.

It is a very simple thing these women have done, and a very natural one—"just the simple art of being kind." Yet who can estimate how profound its results and how great its value?

Thousands of Youth Delegates Will Join in Celebrating Christian Endeavor's 50th Anniversary

FIFTY years of Christian Endeavor service and growth will be celebrated July 11 to 16 in the Golden Jubilee International Christian Endeavor Convention, in San Francisco, California.

Careful preparations are being made by International Christian Endeavor officers and by a group of California leaders for the reception and entertainment of thousands of young people from all parts of North America.

Other continents will also be represented in the program and in the delegations attending. Hawaiian young people will present native music in some of the convention sessions.

Exposition Auditorium, seating 14,000 persons, has been secured for the main sessions of the youth convention. In the same building there are fourteen other halls in which meetings will be held. A series of simultaneous conferences on all phases of young people's religious activities and interests has been planned. Many fellowship banquets and recreational features will be provided. All delegates will join in a parade in the principal streets of downtown San Francisco.

Dr. Daniel A. Poling, president of the International Society of Christian Endeavor, will give the keynote address of the convention on Saturday evening, July 11, the opening session. Dr. Poling will be heard each noon in a radio conference, such as he conducts over a nation-wide network on Sunday afternoons. Few speakers in all the world so completely delight and satisfy youth audiences.

Mrs. Francis E. Clark, who with the late Dr. Clark founded the first Christian Endeavor society fifty years ago at Portland, Maine, will be a guest and speaker at the San Francisco Convention. She will speak at main sessions and also in the junior convention, which will bring together large numbers of children under thirteen. Mrs. Clark is probably the most widely traveled woman of her generation, having accompanied Dr. Clark on several journeys to the missionary countries and around the world.

Dr. William Hiram Foulkes, of Newark, New Jersey, a leader of American Presbyterians, who is vice-president of the International Society of Christian Endeavor, will speak at San Francisco Convention. Dr. Foulkes is widely known as minister, speaker and writer, and has a large following among the youth of North America.

The music of the convention will be in charge of Homer Rodeheaver and Percy S. Foster, America's foremost leaders of song. A chorus of 800 voices is now being trained.

Colorado Christian Home Hospital Unit

FOR a number of years the Colorado Christian Home has been assembling funds for the erection of a much-needed hospital unit. With a Christmas gift of $10,000, the fund reached the total that would be necessary to build and complete this unit. The Denver Board of Health, which has found it necessary to quarantine the Home a number of times during the past three or four years, urges the erection of this unit. Plans have been drawn by a competent architect, which have been approved by the Board of Supervisors of the Colorado Christian Home, the Denver City and County Board of Health, and by the Central Executive Board of the National Benevolent Association.

The estimated cost of this fireproof building is $21,358; additional for furnishings, $3,500; total, $24,858. As before stated, all of these funds are in hand. In addition $20,000 as an Endowment Fund is available. As there will be but a slight increase in maintenance costs, it is estimated that this Endowment Fund will produce enough annually to cover these costs; hence, this project does not mean campaigning for any funds at all, nor will the regular maintenance budget be increased thereby.

On account of climatic conditions in Colorado, it is planned that the contract for the erection of this building be let by July 1, that it may be ready for use by November 1.

The Country Church

By Rev. James D. Deans

You say that it's needing painting some,
That its pews are somewhat straight,
And its woodwork is not so beautiful
As the church that's up-to-date?
But the up-to-date cathedral,
That graces the city square,
Is great and strong, for its men came from
The country church—out there!

Its windows are frail and ancient, too,
Storm-tested from above;
While the colored glass of the city church
May speak forth of faith and love;
But the strong men of the city church,
And the women gathered there
Are the jewels that came from the country church
And made the church on the square.

The cow-bell rings at the country church
And gathers the folk indoors;
While the city church chimes silver notes
To the tread o'er carpeted floors;
Yes, I long for art, and the beautiful,
And the soul of the organ's tune;
But the country hearts are just as warm
In December, as in June.

There's Jim, and Pearl, and dear Aunt Lou,
And Uncle This and That;
While the city church may only have
A bow, and a tip of the hat;
I own that I long for culture's touch
And the bigness that travel imparts;
But the country church has its bigness, too.
In the goodness from simple hearts.

Now hear, oh, hear! ye city church,
The money you gave away
Was only an investment for a time,
And the interest we send today;
You gave us dollars, we give you men
And young folk clean and true,
For the country cannot assimilate
These that we now send you.

Now brethren of the city church,
You know that we love you well,
But you must not think we are two-by-four
Because in the country we dwell;
And ere we bid you a "sweet au revoir"
We say, come down from your perch,
For only the strongest kind of man
Can succeed in the country church.

Mooresville, N. C.

—*Christian Observer.*

If any of our readers have in their libraries or attics copies of the Minutes of the American Christian Missionary Society for the years 1851 and 1852 which they are willing to part with, Miss Sarah Bird Dorman, treasurer of the American Society, 222 Downey Avenue, Indianapolis, will be glad to know about it, that she may complete her files.

Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in July

Theme: The Law of the Lord

Aim: To think carefully about the law of love which Jesus taught as the supreme principle of personal conduct; and of how he enjoined all his followers to send the story of God's love to every nation that all men might know its power.

Call to worship:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Hymn: "Love Divine, All Love Excelling."

Prayer: We thank thee, heavenly Father, for the joy of knowing Love, of being lifted out of our low-vaulted ways to the ample sphere of infinite goodness. We would share the knowledge of thy love for man—thy gift to man in the being of Jesus. Teach us steadfastness in our task of upholding those who carry thy message throughout the earth; and remold all men in thy image. Amen.

Scripture: 1 John 4:16-21.

Talk: Tell the story in the Missionary Illustrations of Uniform Sunday School Lessons for July 26 (this issue of WORLD CALL).

"Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing better, either in heaven or earth, because love is born of God."—Thomas à. Kempis.

Hymn: "Christ for the World We Sing."

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.

How Much Do You Need?

If you need money I know you will be interested in the wonderful opportunity this man has to offer you.

He is President of a large million-dollar manufacturing company. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." His business became tremendously successful. And today it is still growing. Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work.

Will $40 a Week Help You?

You don't have to invest any capital. He has taken care of that. You don't need any experience. He tells you the few things you need to do in simple, plain language. I'll be surprised if you don't make $25 to $35 a week for a few hours of your spare time. If you want to, you can stay on with him permanently. Your earnings will be in proportion to the time you can devote. I know of people who make anywhere from $40 to $100 in a week.

Your Income Can Start At Once

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk anything. You will receive complete instructions by mail. You can start right away and have the money you need coming in. It will certainly pay you to give this a trial. By all means, get the details. Just put your name and address on the coupon. Mail it today.

Albert Mills, President,
7632 Monmouth Ave., Cincinnati, Ohio.

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

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Address.....

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Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

July 5: The Gift of the Holy Spirit

That the comforting presence of the Holy Spirit is not confined to the educated, the favored few or the intellectually able, is shown by the experience of a certain missionary. He was examining an old woman of seventy-three years for baptism and admission to the church. They were seated in a dark, dirty room with paper windows, an earthen floor and a hole in the wall for a door.

As the missionary questioned the old woman, her replies came falteringly. "Who is Jesus?" "Jesus died for me." "How did he die?" "I don't remember." "Who were Jesus' disciples?" "I don't remember. I can't read." "Do you know the names of the books of the Bible?" "When one can't read. . . ." Silence.

Two deacons of the village church standing near saw the missionary's discouragement. "This old lady is one of our most faithful Christians," they said. "She always comes to our meetings though she lives miles away. She gives cheerfully to every good cause. She used to have a terrible temper, but since she believed, she has become kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old and she might be gone before his return next year. He would give her another chance. "Who is God?" "God is our heavenly Grandfather." "Where is he?" "Wherever I go, he is there." "Can you talk to him?" Her face brightened with understanding. "Yes, I can." "When do you talk to him?" "Why, very often. When I am working in the fields, when I am making bread, when I feel sad, I talk to him, and my heart is broadened." Her tongue was loosed. She was now on familiar ground. "I talk to him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts and talk shorter. Whatever I have in my heart, I say." "How do you feel when you talk to him?" "It makes me very peaceful and happy."

Needless to say, she was baptized, for where love is, God is.

July 12: The Preaching of the Apostles

A group of missionaries in Egypt studied Arabic with a prominent sheik. The New Testament was their textbook and all their conversations centered about its passages. As the students grew able to talk fluently, they questioned the sheik about his religion. Always he defended the doctrines of Islam and the Koran. With his excellent memory he must have learned many passages during their constant repetitions; he must have felt the power of Jesus' teachings; but he never revealed it.

After some years he asked their help in getting a volume of the Arabic commentary on the New Testament. Surprised, they said, "Why do you want this book?"

"I want to read it. . . . I have many

Conservation...

Our people should consider that when their business is placed with this house they will secure the finest material and will have a share in building up their own institution.

This is a brotherhood enterprise. It came from the thought of the brotherhood, having been approved by three successive National Conventions.

Following this call, Mr. R. A. Long made a gift of $404,307.95 for the founding of the institution. He answered this appeal just as he has answered other great claims of the brotherhood.

The affairs of the institution are administered by a board of thirteen trustees. Part of the earnings are used for expanding the plant for wider service, and the balance is distributed among other brotherhood interests.

Every order that is sent here adds that much to the volume of business, enabling the house to extend its facilities and to increase its appropriations for other brotherhood causes.

The greater number of our churches and Sunday schools want the brotherhood work to increase. Would it not be logical for all these to place all their business with this house?

Distributions to other agencies of the brotherhood amount to $143,940.00.

CHRISTIAN BOARD OF PUBLICATION

St. Louis

Christian books in my study. Some of them lie on my table always."

"What do your friends say when they see them?"

"Some say I am an infidel, others that I am a Christian."

"What do you say?"

This was his reply in substance:

"I asked: Does Christianity exist? Are the leading nations not Christian? Did not the Moslems once rule over most of southern and western Europe, North Africa, Syria, Palestine, and even India? Do not the Christian nations rule these countries now? In whose hands are the wealth and commerce of the world? Where have the railway, the telegraphs, telephones, the schools our children attend, the clothing we wear, the furniture we use come from? Why have the Christian peoples made such great advances?

"I believe that every people is as its religion is; and I want to know the religion that has made the Christian nations so much greater and wiser than we are!"

July 19: Social Service in the Early Church

Dr. McDowell tells that in 1921 while preparing a statement on "The Church and Industry" for the General Assembly of the Presbyterian Church, he received a call from Samuel Gompers, then president of the American Federation of Labor. In a forceful way Mr. Gompers said, "I want you to put into your statement a demand for the eight-hour day, the closed shop, and the present standard of wages."

"Mr. President," replied Dr. McDowell, "you must remember that I am writing this statement from the standpoint of the Christian church, not of the American Federation of Labor. My textbook is the New Testament and my final authority, Jesus Christ. . . . I have studied the Bible forty years, but have never yet found a text which reads 'Verily, verily, I am come that ye might have the eight-hour day or the closed shop or a definite rate of wages.' Jesus said nothing about these things because he had something better, to say . . . something more universal, elemental, unchangeable."

"What did he say?" Mr. Gompers asked immediately, with genuine earnestness.

"This," said Dr. McDowell, "'I am come that ye might have life, and that ye might have it more abundantly.' Jesus insisted that the hours, wages and conditions of labor should be such as to give everyone, regardless of creed, color or condition, not merely a living, but abundant life—abundant physical, material, mental, moral and spiritual life."

Mr. Gompers rose, grasped Dr. McDowell's hand, and said with feeling: "You stay by Jesus! He offers what labor needs."

July 26: Christianity Spread by Persecution

A group of native Christians in Egypt conducted an evangelistic campaign called "Literature Week," when they went out among the Moslems to sell Bibles, Bible portions and Christian leaflets.

A young *effendi** tried to sell a Gospel in the tram. The man to whom he offered it refused in indignation, saying, "Why do you offer me this book? Wherever I go in the city people seem to be selling books. It is an insult to our religion!"—and he struck the *effendi* in the face.

The *effendi* did not retaliate but said quietly, "I forgive you, sir." His assailant was astonished, saying, "What's this? I hit you and you don't hit back? I abuse you and you don't retaliate? What's the meaning of this? Why do you behave in this way?"

The Christian showed the Gospel again and said, "I behave like this because of the teaching in this book."

"Then," said the Moslem, "if that is so, give me a copy," and he paid seven *piasters* for a copy of the New Testament.

*Effendi is a Turkish title of courtesy.

Note: Adapted by permission from the missionary illustrations of the United Presbyterian Board.

Fire at Jarvis

IN THE midst of the commencement season at Jarvis Christian College, our school for Negroes at Hawkins, Texas, the boys' dormitory burned to the ground. The tragedy occurred early in the morning of May 24 and claimed the life of one young boy, Martin Tucker. The building, furnishings, and clothing of the students were completely destroyed.

As soon as news of the fire reached the Texas churches Sunday morning, help was generously sent in the form of money, clothing and services. The commencement activities were resumed and the program carried out as planned, due largely to the foresight and efficient direction of President J. N. Ervin. The building was covered by insurance.

Speaking of Books

(*Continued from page* 35.)

The Clash of World Forces, by Basil Matthews. One of the most important new books. In discussing Nationalism, Bolshevism and Christianity, it presents a vivid and authentic account of present-day world conditions. A book for thoughtful readers. Cloth $1.50.

Are Missions a Failure? by Charles A. Selden. The account of an able journalist who spent several months investigating the foreign missions enterprise at the request of the *Ladies' Home Journal*. A very worth-while book. Cloth $1.00.

*Any of these books may be ordered from United Christian Missionary Society, Indianapolis, Indiana.

Receipts for Eleven Months Ending May 31, 1931

United Christian Missionary Society
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$264,855.77	$ 2,037.84	$ 7,874.13	$ 2,378.71*
Sunday Schools	243,664.37	20,979.89*	3,203.05	181.68
Christian Endeavor Societies	6,102.70	1,330.00*		
Missionary Organizations	420,254.24	9,322.58	3,401.82	774.45
Individuals	38,870.09	6,193.00	21,187.41	22,190.31*
	$973,747.17	$4,756.47*	$35,666.41	$23,612.89*
From Miscellaneous Sources				
Bequests	$ 21,444.86	$16,762.50	$10,614.28	$ 1,879.23
Interest (U. C. M. S.)	76,339.32	740.57*	2,692.72	612.16
Interest (Old Societies)	32,233.91	614.79*		
Receipts from Old Societies	57,195.58	367.55*	20,757.46	17,445.79*
Home Missions Institutions	64,731.46	7,312.88*		41.00*
Benevolent Institutions	77,585.66	7,451.30*	4,444.48	2,294.22
Foreign Field Receipts	211,585.52	6,785.37		
Annuities			45,160.73	3,393.35
WORLD CALL Subscriptions and Advertising	43,915.97	5,534.44*		
King's Builders	3,063.06	619.79*		
Literature	35,267.05	6,004.49*		
Miscellaneous	34,772.07	7,911.52	10,932.55	6,651.49
	$658,134.46	$2,813.58	$94,602.22	$2,656.34*
Board of Education				
Churches	$ 59,000.54	$ 120.15		
Endowment Crusades	710.92	1,254.21*		
	$59,711.46	$1,134.06*		

*Decrease.

Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. W. H. Edwards, Africa; to reach United States in August.

Missionaries Going to Fields

Mr. and Mrs. Roger T. Clarke, Africa; Montreal, August 27, SS. "Montcalm," Canadian Pacific Line.

Miss Mary Kelly, China; San Francisco, August 6, SS. "Tatsuta Maru," N. Y. K. Line.

Mr. and Mrs. Stanley R. Weaver, Africa; New York, August 22, SS. "Minnekahda," Atlantic Transport Line.

Miss Hallie Strange, Mexico, July.

Dr. and Mrs. Paul R. Slater, China; San Francisco, August 6, SS. "Tatsuta Maru," N. Y. K. Line.

Birth

Esther Joyce, to Mr. and Mrs. Stanley R. Weaver, May 11.

leader of the Christian movement in Korea, Dr. VanBuskirk reveals in an authoritative fashion conditions among a people who are predominantly rural. Delightful reading. Cloth $1.00; paper 60 cents.

Agricultural Missions, by Benjamin H. Hunnicutt. A pioneer in the field of agricultural missions in Brazil, the author has extensive knowledge of conditions among rural peoples and what Christian agencies have been doing to show the farmer a better way of life. A good reading book. Cloth $1.00.

The Making of Modern Missions, by Stacy R. Warburton. A new kind of missionary book which traces the development of Christianity from the time of Jesus to the present. Many pioneers and Christian leaders hitherto unrecognized appear in this book in their rightful setting. A book much needed by ministerial students, professors of history and missions and religious education leaders. Cloth $1.50.

Note: See also the list of books under the heading "Reading Books With Town and Country Emphases" on pages 34 and 35 of the May WORLD CALL. Books to be reviewed in the August missionary meeting may be chosen according to the program leader's desire from the reviews in May and July WORLD CALL. All of these books, with the exception of *Jumping Beans* and *The World on a Farm* will be included in the reading list.

Popular missionary reading books of former years to be revived this year because of their special connection with the year's theme of rural missions are: *Land of Saddle Bags, Stories of Brotherhood, Quare Women, Handicapped Winners, New Blood, For a New America, When the East Is in the West, Boy From Hollow Hut, That Mexican!,* etc.

Books not missionary in theme but building up a missionary background: *Heirs, The Stump Farm, A Lantern in Her Hand, The Rim of the Prairie, The Laughingest Lady, The Happy Mountain, Home Place, Can't Get a Red Bird* (out of print, but available in public libraries).

Note: Any of these books may be ordered through the United Christian Missionary Society, Indianapolis.

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J. H. WOOD, President
Canton Missouri

The missionary organizations department reports that the Women's Missionary Society of First Church, Hagerstown, Maryland, will celebrate its fiftieth anniversary in October of this year. They are busy delving into their records in search of interesting items of history. From that department also comes word that the Blue Mound, Illinois, missionary society has conducted a lively contest during the year, and as a result the membership is doubled, the attendance increased and WORLD CALL subscriptions substantially raised.

The Last Page

THE Last Page came perilously near finding itself r. i. p. in the waste basket this month as Grave Problems kept crowding for space. Curiously enough, it was the wails of the Friendly Critic which saved it. "Oh, this is awful," he moaned as he read over the proof pages. "Everything's wrong with the world; what is to become of things? It's getting worse and worse, too."

"Well, if that's the way this issue strikes you," we said, immediately adjourning the conference with ourselves on the fate of the Last Page, "we'll surely include a little sunshine. Anyway, I've a suspicion the cause of a lot of this depression is the dislocation of America's funny bone."

Leon Whipple, writing in the *Survey Graphic*, feels the same way evidently. "We were once a humorous people," he says, "rich in tall tales, local clowns, comic talkers, animal mythology, shrewd Yankee jokers and frontier rhapsodists. . . . But now pitiful thin streams of jest have to be pumped by ballyhoo through syndicate ditches across national fields that should be lush and flowery with rivers of laughter. You would think our present plight calls for uproarious humor, to express our feeling at the paradox of plenty-poverty and to keep our spirits up. But we have not even the apple songs to break our sullen misery. The Yankee is silent in his abandoned cities; the son of the backwoodsmen tells no tall tale of the Niagara of wheat that sank the Farm Board; the Negro chants no work song of satire on the captain-man. He has no work."

Of course, it's hard to believe the time has arrived to hold a funeral for Laughter when we're still holding our aching sides in recollection of Will Rogers' and Charlie Chaplin's antics in their latest offerings on the screen. The trouble is not that we do not laugh, but that we do not laugh at ourselves. We take our fun as we take our sports—on the side lines. It is not the wise-cracks of the professional funny man we need as much as a capacity for humor and an appreciation of the ridiculous as it affects you and me. A number of wise men have claimed that the present depression is largely psychological. If that is so, why doesn't someone start, instead of a Buy Now campaign, a Laugh Now drive? Or a leap-frog tournament. Nothing would do more, we'll wager, to make us take ourselves less seriously. We need to remember the advice of an old sage, that every seven years everybody should go a little crazy.

Upon reflection, we take it all back about the Laugh Now drive. Nothing could be more ghastly. Our reaction

would be akin to that of the little girl who attended the public playground.

"Did you have a good time?" her mother asked when she came home.

"No, it was awful," the child replied, "the new teacher was trying to instill a spirit of gaiety."

"Your leap-frog suggestion isn't bad, though," mused the Friendly Critic, "from a physiological as well as a psychological standpoint—if you get what I mean. It would be an aid to digestion, like chewing gum, you know, and a good digestion is a sure cure for the blues." He waxed enthusiastic. "Get it endorsed by the medical association and we'll sweep the country with a new health-giving, spirit-raising, depression-forgetting game."

"We'll go leaping from state to state, I suppose," we replied, dryly. "Where is your ecclesiastical dignity? Have you forgotten the office you hold?"

"But I thought that was the idea," he cried, "to forget ourselves!"

"Well," we considered, "it is the general idea, but—but it's hardly the thing for us to do. While we might forget ourselves we have to remember our constituency. You have to take these things slow and easy, you know."

"But you can't take leap-frog slow and easy," F. C. cried; "you either leap in a hurry or you don't leap at all. By the way," he eyed us suspiciously, "are you sure you know what you're talking about? Have you ever played leap-frog?"

"Oh, dear," we sighed. "What makes you so—so analytical today? Let's have them play hide-and-seek, instead, or drop-the-handkerchief, or tag. Those are lots of fun. Now you—"

But F. C. was out and gone—to sit on the side lines and watch a baseball game.

Wearily we turned to our Profound Thought again, but we had become the victim of our own suggestion—we needed play. There was nothing else to do but grab our golf bag and spend the rest of the day regaining confidence in ourselves and our stroke. At least, we were true to our beautiful theory. No side lines for us.

Aladdin's Lamp

"New lamps for old!" the shrewd Enchanter shouts
Above his pinchbeck wares; and, left and right,
The millions flock to barter; no one doubts
That brand-new lamps must give a better light.

"New lamps for old!" Allured, we thrust aside
What life and use have proven sound and true
To snatch at nostrums, for, though all untried,
How can they lack in merit, being new?

"New lamps for old!" the shrewd Enchanter dins.
New names for old, to cloak in pleasing guise
The ancient ugliness of selfish sins.
"New lamps for old!" the false Enchanter cries.

Aladdin, 'ware Enchanters! Firmly hold
Your Magic Lamp of Truth, or new or old!

ARTHUR GUITERMAN.

"Have You Ever Noticed"

A friend sent the following spicy little article recently. Thinking that it might be of interest to our readers and perhaps to our teen age readers who are just forming their habits, it is given to you.

When the other fellow acts that way, he is "ugly"; when you do it, it's "nerves."

When the other fellow does not like your friend, he is "prejudiced"; when you do not like his, you simply show you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he is "toadying"; when you try the same game, you are using "tact."

When the other fellow takes time to do things, he is "dead slow"; when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift"; when you do, you are "generous."

When the other fellow picks flaws in things, he is "cranky"; when you do, you are "discriminating."

When the other fellow won't get caught in new schemes, he's "backwoodsy"; when you won't, you are "conservative."

While a guest of Oxford University, Professor Albert Einstein was asked if he believed his theory of relativity to be true. "Yes," he answered, "but it will only be proved for certain in the year 1981, when I am dead." "And what," he was asked, "will happen then?" "Well," he said, "if I am right the Germans will say I was a German and the French will say I was a Jew; if I am wrong the Germans will say I was a Jew and the French will say I was a German."

Did This Ever Happen to You?

"Please send me a copy of the last number of WORLD CALL. My wife took ours to the missionary meeting and the women passed it around and clipped from it (it must have been the only copy there) until the articles I particularly wanted are too mutilated for use. Why don't you urge your readers to subscribe for their own individual copies?"

—Extract from a letter from a pastor.

We have a suspicion that this good man is getting a little bit indignant—and can you blame him? Did it ever happen to your copy? Or can it be you are one of the guilty ones who "passed it around and clipped from it"?

To avoid inconvenience, unpreparedness, embarrassment, or indignant subscribers ringing your door bell in search of their WORLD CALL, send in your subscription today for your individual copy—and see that your friends do likewise.

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The Nation's Supreme Need

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Comes the machine age with a thousand problems that vex the souls of men. Has our nation the capacity to meet them? Basic in all the problems of economics and statesmanship are morals, righteousness and social justice. It requires more than valor to sustain and protect our national heritage. "Except the Lord keep the city the watchman waketh but in vain."

Without a ministry of undivided interest and service the church is impotent to meet the nation's supreme need. What we do now to sustain and magnify the ministry will determine whether the church is to remain the saving influence in the nation's life.

The $8,000,000 is to pay in part the debt of gratitude we owe the ministry, a claim which neither the church nor the nation can repudiate.

At the same time the operation of the Pension Fund is the last vital factor in enabling our present and future ministry to meet the challenge of the new day and build into the lives of all our people the supreme values of honor and integrity, faith and courage, confidence and love.

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